1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

643 still living at the time of my last stay with the Ruala, had died.

353 Nuri was very astonished, but very happy, to see me again, well and in high spirits. He led me to his private room, which he had furnished according to his Bedouin taste. It was just like the interior of a Bedouin tent, with its coffee-hearth, its heap of white ashes, its mattresses and a profusion of cushions, which, propped against camel-saddles, were a positive incentive to indolence.

231 A broad-shouldered hunting-falcon stood on a foot-high perch, one powerful talon hidden under its plumage, ready to strike. Nuri removed its leather hood. Great black eyes glared at us and the bird crooned. Then old Nuri called for a pigeon and threw it into the air. With a movement swift as lightning, too swift for the eye to follow, the falcon pounced upon its prey and ripped it open.

181 157 Cruelty is inseparable from the Bedouin. He enjoys seeing blood flow. Old Nuri seemed to renew his youthful ardour as he played thus with his falcon. In this world the strong do not always fight with the strong; the weak are so often victims of sheer brutality. In Arabia, in particular, this can never be forgotten.

619 628 A week later I resumed my journey. Nuri had given me, as travelling companion and guard, Faris ibn Naif es-Sa'bi, a young Shammar Bedouin, so that I might make my way unmolested to the old chief's great tribe in the neighbourhood of Wadi Sirhan and the red sand of the far-off Nufud desert.

It was curious that a Shammar should act as my conductor to the Ruala, for these tribes have been bitter,

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stained knife in one hand; with the other she pulled her neckerchief up to her eyes, to hide her features. But I had already recognized her. "Tuēma!" I called out delightedly. For a moment she showed only her laughing eyes; then she let the neckcloth drop from her face and held out both hands to me. I drew her to me and kissed her on the forehead.

Faris, still in the saddle, pretended to be greatly astonished. "Aziz," he exclaimed, with perfect dissimulation, "dost thou know this maiden?"

Taking up his jest, I shook my head. "No; but she looks very much like one I know."

But love's impatience cut short the little comedy. Faris slipped from his horse and embraced Tuēma, babbling his delight at meeting her so unexpectedly. Then he took one of her hands and laid it in mine, saying: "This is thy sister, O Aziz; and if she were not my betrothed, she might well be thine. Is it not so, Tuēma?" She nodded bashfully.

[583 •231] When Faris helped her to tie the buck on her mare's crupper, I noticed with surprise that the animal did not shy at the smell of blood. Faris had trained it, Tuēma explained. He had taken the mare on a raid and had only recently sent her to Tuēma's father as a bride-gift. She was a *mubajjala* and he had named her Sabah on account of her colour—a sorrel with a white blaze and white stockings on the forelegs. The beautiful beast whinnied softly and rubbed her forehead on Tuēma's shoulder. "She is coaxing you," said Faris.

With a few vigorous and dexterous strokes of her hunting-knife Tuēma severed head and neck from the

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the vicinity of a Bedouin camp. Moreover, there could be no better place for the enemy to ambush us: white lime rocks shut us in on one side, while the rest was a confusion of blackish glistening scree and bush-crowned clay tumuli.

Several of us helped Faris to unharness his *dhalul*, since it was clear that she would calve. She turned on her side. Faris looked at us crestfallen, as if expecting reproaches; but all merely laughed at this misadventure. There was not a harsh word, no cursing, no blaming of the innocent camel—only that calm and composure of the Bedouin that ever evokes my admiration.

Faris kept tenderly stroking his beloved *dhalul*, and when the moment had come, while I held down the animal's head, he and one of his slaves aided the delivery of the calf. It was as tall as a grown man. At first, I thought it was stillborn, but after its mother had licked it for some time, it gave signs of life. That night the baby camel could stand on its legs and was allowed to suckle; but toward morning it was led aside and killed. The poor mother wailed and moaned loudly for her offspring. But she quieted down when Faris came back to her. She kept nosing his arm and shoulder and sniffing the air. This aroused my curiosity and I went nearer. Faris had sewn a piece of the baby camel's hide on the sleeve and shoulder of his cloak. It was this that had soothed the mother. Later in the afternoon, before we remounted, she let herself be milked. She would still whimper from time to time, but instantly became quiet when Faris reached out his arm or pressed his shoulder to her nostrils.

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763 phine and bandages with me—but it was too late to help. I could do no more than ease his last hours by alleviating his pain. He could not have been over forty. Friends carried him presently the short distance to Ibn Jeneyb's 763 tent and laid him down there. Then a slave led up a 23 handsome riding-camel. It was touching to see how the intelligent animal seemed to sense that its master was dying. It caressed him repeatedly, and with large, anxious eyes circled round, touching the strange men with its slit lips and its soft silky nostrils.

The dying man was speaking to Ibn Jeneyb, his chieftain, when a severe hæmorrhage caused him to faint. When he came to again, he whispered some words to the slave; and before I could take in what was happening, the Negro, bending back the camel's head, killed it with a lightning plunge of his dagger into the jugular vein.

Other slaves immediately skinned the animal and spread out the hide, the bloody side up, before the tent. Then they undressed the dying man and laid him on it. His last wish had been to be buried in the skin of his cherished *dhalul*, and the thought that his wish was to be realized made him happy as he lay dying. But I was not the only one to regret the purposeless death of the splendid animal.

When, toward evening, the man had breathed his last, four or five of the watchers, his friends, got up, one after another, and lightly touched his forehead with their finger-tips. Ibn Jeneyb, who knelt beside the dead man, put his hand under his left armpit; after a while he called out: "In truth, he is cold!"

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224 rifle and cloak, and ran up to the ostrich struggling in its death throes. He whipped his knife from his belt and plunged it into the bird's throat close to the breastbone. Then he bent back the heavy wings and plucked the white display feathers, a foot long.

Ralib regarded the prey appraisingly. With his dagger he then skinned the bird, opened it, and with an expert eye carved out the best breast-pieces. Roasted, the meat tasted like that of a fat bustard and was tender enough; but to my taste the liver and the heart—the latter small for so large a bird—were better.

While we were galloping after the ostrich cock, I noticed that the hen had returned in a wide curve to the nesting place, and at her calls the chicks came out of hiding and let themselves be herded away by her. But three of the young, those which Faris had caught and bound, could not have got away. We vainly searched for them, however, and were on the point of giving up when we discovered them, half-hidden in the sand and still as mice.

● 231 When we resumed our forward march, Faris stowed the young ostriches in the saddlebag of his own camel. Throughout the long journey he fed them on fresh buds and shoots, but particularly on caterpillars. Wild and shy at first, hunger subdued them on the second day; and before a few weeks had passed, they would trustfully feed from our hands.

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saddlebags we carried one of our slaves, who had collapsed from exhaustion on the second day. 132

Faris had his fill of trouble with his young ostriches and their feeding. But in spite of the storm, he contrived to forage for them and always produced something—caterpillars, beetles, fresh grass and shoots, a lizard, bustard eggs. Several times a day he would direct a few spurts of milk from his *dhalul* (which had calved, as I mentioned) into the gaping mouths of the chicks. But for all his pains, the storm cost him the life of one of them. [231] •

On the third day of the storm, Faris fell ill. It was a sudden attack: first vomiting, followed by chills and fever. I kept constantly by his side, but he became alarmingly weak, until finally we had to arrange a saddlebag as a litter to carry him.

At night the storm abated somewhat, but there was no sign of a star. It was very dark and cold, and fine sand continued to blow.

On the fourth day the storm took on fresh fury. The wind howled more fiercely than ever. Our lungs were choked with dust. Worn out by the constant buffeting and sleepless nights, with aching joints, dead-tired, at the end of our strength, we groped our way forward. Two camels dropped and had to be abandoned. Their riders and loads had to be distributed among the other exhausted animals.

The worst of it was that Faris had become delirious. In the saddlebag of another camel, Dhadan, the slave who had fallen sick two days before, lay in a stupor, looking more dead than alive.

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233 but it took me more than two days to learn the knack of it—how to anchor your knees in the camel's hip-bones and then, by sprawling forward and using the woolly hump of the beast as a cushion for your stomach, to ride in amazing comfort. We guided the animals with our camel-sticks, tapping them lightly, now on one shoulder, now on the other. Thus we drifted slowly along, side by side, the animals feeding as they went and halting only occasionally; but we had to keep an ever-watchful eye on our troop of camels, which were always up to some trick or other.

231 In those three days I learnt much. I learnt to appreciate in all their significance the noises peculiar to a camel; to realise that in the loud diapason of its stomach rumblings and in the gurglings of its throat there lies a meaning too deep for words. Even its full-throated belching is an expression of its lordly thoughts. I learnt how to deal with the sharp thorns that pierce through leather footwear, and how to treat the sting of a bee which caused the camel's lip to swell to an enormous size. My companion also taught me how to plug the udder of a mother camel, to prevent dripping and the consequent loss of precious milk, and how the baby camel could be prevented from "drinking out of hours" from the mother's udder by means of a wooden peg, fastened to its nose. I learnt to tell from the tracks on the hard gravel soil whether the camels which had passed were saddle or pack animals, and I was taught the lore of age, sex, breed and many other mysteries.

231 751 I listened with bated breath as my companions explained to me that a blue bead tied to the hairy withers

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of a camel was a most effective charm against the evil eye. I was told of the great ticks, as large as stag beetles, found in the camel's pelt, and of the lovely blue-black crows which hop about undisturbed on its back, helping themselves with prying beaks to these ticks and other parasites, which lie snugly in the thick, matted hair.

The delight of watching the little baby camels made my three days of wandering worth while. What quaint, lovable creatures they are! How they enjoy licking and smelling each other! They sprawl awkwardly on their overlong legs in groups of five or six, and rub their long, slim necks against some strange mother, making her happy in the delusion that she has brought into the world such a large brood of dear, ridiculous creatures.

When the warm rain fell on the coats of the camels, large or small, they developed "marcel" waves, curls, and fringes, which would have delighted a fashionable ladies' *coiffeur*.

And when we sat down before a fire, with our backs to the rocks, and my companion chattered away, telling me story after story, it was amusing to see how the camels would press close up, and listen intently, as if they understood him. True, now and again, they would interrupt the story with a hearty belch and go on placidly chewing the cud of flowery herbage and thistle-fodder, to the accompaniment of a loud and discordant grinding of teeth. But that is the way of camels.

Every morning I awoke to see the sun rising or just risen through a perfect forest of legs, for all the world like stilts, or under an archway of long necks.

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XII

Camels, Women, Children—and Locusts

•231 OH, THESE CAMELS! They stamp and trample; they buck, they quarrel, they weep and take fright—yes! And they laugh; they are helpless, but ever and anon rebellious. They will run like a machine for hours, [492] and all at once stop or refuse to budge. Only with a rider in the saddle are they erect, proud animals, self-assured, noble, moving with elastic strides. With a dull herdsman seated on its hump, a camel too becomes dull, lazy and—gluttonous.

The camel is not merely a creature to ride. The nomad [262] makes use of it in many other ways. He cooks its wiry sinews and leathery muscles and eats them, though, even after boiling, the flesh is so tough that one's teeth are either blunted or loosened in the effort to chew it. The Arab drinks the camel's milk, and often in times of stress he will drink the turbid, sour fluid secreted in the [515] creature's stomach. On cold mornings the people warm their hands in the camel's urine and even wash their hair with it. It works deadly destruction on the parasites! The wool of the camel is collected and woven into [237] material for herdsmen's coats and for the garments of the women and children. The poor animals are loaded with incredible burdens; their dung provides fuel for

I: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

fires and their hides[1] are cut up for water-bags, belts, and sandals. 231 [281]

In the grey of one morning I noticed a woman moving amongst the resting animals. Whenever she saw a female camel get up, she would hurry and catch the urine, for which she was waiting, in a bowl she carried for the purpose. The camel's urine smells sweetly of herbs and aromatic plants, it must be remembered. Returning to her tent, one side of which was open, I saw her gather the loose tresses of her little daughter's hair in her hand and dip them into this much-prized hair-wash. She then combed, parted and braided the damp black hair into the usual lovelocks. Again I saw her return to the camels; but suddenly she sat down. A moment later she rose again, threw away her bowl, and hurried back toward her tent, but collapsed before she had gone far. I sprang up and ran to her. 515 302

She said never a word as I tried to help her to her feet; she only withdrew her arms from my hold and cowered on the ground. Then I noticed that she was in labour. As there was no adult within hearing, I called to the woman's little girls to bring bedding and sheepskins. With these I made a couch for her, right among the camels, sent the children back to the tent, and planted myself as a screen before the woman with a sheepskin held over her. Thus she gave birth to her first son. 844

Presently her husband arrived and two slaves of Faris's. The father picked up the newly born babe, and the three men ran to a camel, kicked it in the hip to make it rise, and with their right hands continued to massage the beast's right flank until it let down urine. With this

1 - [Of Camels -- Analyst]

k: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

The Rwala did not fear war. Were they not strong and undefeated for one hundred and thirty-seven years? 703
As yet, they had no suspicion of Ibn Meheyd's activities, but he had, to all intents and purposes, united eight other tribes with his Fid'an. They only lacked a suitable pretext. Nature, however, helped them meanwhile by wearing out the powerful and high-spirited Ruala.

Hot winds swept over the Hamad and the Syrian steppe—but never a drop of rain. Unusual heat brooded over North Arabia, so that everything withered. The Ruala pushed onwards faster and faster and lengthened the day's marches. From one horizon to the other the vast herds covered the wilderness. It was almost as if the herders had lost all control over the starving and thirsty animals. Every morning, like clouds of locusts, the camels overflowed the desert on a front of fifteen to over twenty miles. Small, shrivelled herbs were their only nourishment and the small amount of moisture in the plants was all that saved them from dying of thirst. 731x 221x

There was something gigantic and exalting in this unexampled struggle of man and beast for very existence against the pitiless forces of Nature. Those who were unequal to the struggle quietly succumbed. The countless herds moved slowly over the boundless plains, which here and there still showed faint touches of forage, more grey than green. To my amazement, I discovered that the fat, brick-red hairy caterpillars which, in spite of the drought, were to be found on every stalk and flower, not only helped to nourish hundreds of thousands of desert fowl, bustards, and gazelles, but also our camels and horses. Troops of gazelles were in flight from death in the wilderness, striving with a last effort to reach the dis- [136 231]

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XVIII

The Land of Promise

EVERY EVENING THE Ruala occupied new pastures—such as they were—farther north. The drought in each camp was terrible. Long since I had given up the luxury of wiping my face in the morning with a moistened face-rag. In the Amir's household Mnahi was charged with rationing the water supply. He knew nothing of liquid measures, but he soon devised one for his purpose. He put a pebble, which he always kept handy, into a small wooden bowl and, for each of us tent-mates, poured over it just enough water to cover it. It was precious little.

As with the water, so with the milk. Camels which, on good pasture, used to give between four and five quarts of milk a day, now gave less than one. To save this little for themselves and their horses, the Ruala had to kill the new-born camel calves. The herds were a sorry sight—emaciated, jaded, covered with dust.

I was talking with the *shiyukhs* about certain grazing lands northeast of us when Faris, who had overheard our conversation, said to me: "Let us go and explore Abu Rijmeyn and the farther hills and take a look at the pasture, so as to reassure our people." We decided then and there to journey into that promising, but forbidden, land.

This reconnaissance, which we made by motor—Faris,

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●231

Mother Camel
Camels in Arabia Are Handsome and Clean Creatures

following page 144 (b).

●231

Baby Camel
Note the Large Eyes and Long Lashes

following page 144 (c).

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

721
522 hand and foot. This was a terrible indignity to such proud lads, who set great store by their six or eight "horns", as the Arabs call these tresses.

721
233 It was nearly midday when we reached the depression in which the horses were grazing. It was a lovely scene, the sky was blue, the brilliant spring sun warm and pleasant, and the air was filled with the sweet smell of the fresh herbage. The horses and camels ranged about, browsing quietly. The sleepy herders were totally unaware of our presence until our camel-riders suddenly appeared over the lip of the depression. Then they awoke to a realization of what was happening. I was rather loath to disturb their *dolce far niente;* above all was I sorry for the Saba horses, which were to be so suddenly driven from their delectable pasture.

The mares raised their heads inquisitively as the herders, rudely awakened from their siesta, sprang to their feet and yelled warnings one to the other. A few of them were successful in loosening the woollen shackles of their horses, and, leaping on their backs, made their escape. They were but a handful, however, and of these two or three were eventually captured.

The horses of the Saba became restive as the Ruala horsemen galloped about them, but, shackled by the forelegs, they could only hobble round helplessly.

721
●[231] At last our people cut out some twenty horses, including Falha, the brown mare of our search. Falha was shackled with iron links instead of the usual woollen ropes. Amir Fuaz had brought with him a couple of files in anticipation of such an eventuality. His delight on seeing Falha again was obvious; she was worth more

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

223 falcons have such sight and still fewer such spirit. It is well that he seeks a mate. God grant that one day we may find his brood."

The call of the wild had lured Suhayl away, and he had obeyed the impulse of his blood.

224 With loud cries the Bedouins urged their mares forward, again racing each other. For today, however, though it was still early, the chase was over; for the [231] heat of the sun is considered harmful to both greyhounds and falcons.

Amir Fuaz gave the order to rally, and we all proceeded to the previously appointed camping-place, where shortly after the pack-camels arrived with water-skins. In a straight line we were, at the most, seven miles from the main Ruala camp, but in our criss-cross riding we had covered nearly thrice that distance.

When fuel had been collected, coffee was made and hares and bustards roasted. From all quarters riders came in on breathless horses. Groups of men clustered round the small fires. The camel-riders of our beater-corps trickled in, bringing an abundance of game—pintail grouse, bustards, hares, foxes, badgers, gazelles. All the carcasses were ranged on the ground near Amir Fuaz and the other *shiyukhs*.

The thirsty mares were watered only after they had rested awhile, but the panting and tired greyhounds had [223] water splashed into their mouths immediately. The falconers placed their hawks in cooking-vessels, partly filled with water, wherein the dusty birds fluffed and preened their feathers.

Huntsmen lay at ease, sipping coffee and talking.

231, 232, 233, 492, 539

[General information about horses and camels will be found in category 231. Specific information about breeding, diseases and veterinary science will be found in category 232, about herding and pasturing in 233. Specific information pertaining to the use of camels and horses in transportation, associated practices and descriptions of gear will be found in category 492. For native texts applying to camels see category 116, pp. 340-346, 358-368; to horses, pp. 383-388.]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

In the inner desert

the word *rabî'* does not signify a season of the year; it is therefore impossible to translate it by the word spring, as we may when we are dealing with the settled and cultivated territories. The *fellâḥîn*, inhabitants of the cultivated territories, enjoy the *rabî'* from year to year, and, as it always begins at the same season, the *rabî'* for them signifies the spring. The angel Ğibrîn, who rules over the rain clouds, likes neither the Rwala territory nor the desert; therefore he spreads his wings over them, so that it rains there only in narrow strips, i. e. where the rain slides off his wings. On the contrary, when he flies over the territory of the *fellâḥîn* he folds his wings as close together as possible, and then the rain falls everywhere. On his journey over the desert Ğibrîn beats the clouds to make them fly the faster, but over the settled territory he leaves them in peace and it rains abundantly there. The teachers of the Koran in explanation of this conduct of Ğibrîn say that he is angry with the Bedouins because they disregard the instructions which he imparted to the Prophet (Mohammed).

If the earth is not thoroughly soaked by any of the autumnal rains, then there is no *rabî'*; *al-arz alli mâ tinwasem mâ terabbe' muḥtije*. The abundance, *rabî'*, is also greater and of longer duration if the ground, after its soaking by the autumnal rain, is visited in addition by an abundant *smâk* rain. Then the whole steppe and even the desert are transformed into a delightful meadow. Every valley and piece of low ground or gentle slope, all the plains composed of fine red sand, as well as the rifts and heights are at once covered with an infinite variety of annuals and perennials. The camels nibble at the greatest dainties only and grow so fat that they can hardly move. The milk often flows or drips from the udders of the she-camels, which are full to overflowing; the mares and foals roll about in the thickest grass and the Bedouins, men, women, old people, and children, have more sweet or sour milk and camel's fat than they know what to do with. Moreover, they have the hope of a sure profit in selling the superfluous old or sterile she-camels to the 'Akejl buyers, who pay well for fat animals. In a territory where there is a *rabî'* tents can be seen scattered all around. With plenty of good pasture close to their tents the herdsmen do not drive their camels far out. Pure cold rain water can be found in every low-lying place, rock crevice, and hole in the river beds. Every one bathes, the clothes are washed, and parasites of all kinds

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

the skin of another young one, and dragged it likewise into the gully. (A young camel of this kind is called *bawr*. If a strong she-camel, which gives milk long and abundantly, gives birth to a weak male cub, the owner removes it from its mother, kills it, and ties a portion of its skin around the neck and throat of another young camel. The mother of the animal which has been killed sniffs at the skin, thinks that this is her cub, and lets it suck. Thus she does not lose her milk with fretting, while the mother of the living camel continues to treat it in the same way. Thus both she-camels adopt the cub, both feed it, and the owner can milk both of them.) As soon as the she-camels noticed that their cub was being removed by the wolf, they fled after it and also ran into the gully, where the Bedouin tied them up and drove them as a welcome booty into his camp. His comrade, the wolf, not venturing into the camp, hid himself in a rocky cleft near by and waited for the Bedouin to bring him something. This, however, the latter forgot to do. After two days the wolf began to howl: "*'Aû 'aû 'awweni*, give me something to eat!" The Bedouin immediately killed one of the she-camels, brought the intestines, the throat, and the forelegs beyond the encampment for the wolf, and, having explained the whole affair in the chief's tent, he announced that he would punish anybody who harmed his comrade, the wolf. In this encampment there was a youth who was learning to shoot. Catching sight of the wolf, he forgot the threat, took aim, and shot it. The Bedouin avenged his brother, the wolf, and all the elders said that he was in the right. The Bedouin exclaimed: "I have fraternized with the wolf. Oh, woe is me! My other brother did not leave this brother. *Taḥâwajt ana w-dîben serḥân jâ wejja ḥawijje mâ ḥalla ḥawijje.*"

The *sib* is a cross between a wolf and a female hyena. It lives in the environs of the well of aš-Šiżiż and attacks a man even when not provoked.

The *żarbûl*, badger, is an animal smaller than a dog with a grayish-yellow back, a black belly, a dog's head, teeth similar to those of a human being, and a long tail. Its skin has a characteristic smell. It lives in dens, which it digs for itself, and devours jerboas and ordinary mice, lizards, chameleons, etc. Its flesh is eaten. If a Bedouin sees that a *żarbûl* has hidden in its den, he shouts: "Run away, badger! run away, badger! *kurr aż-żarbûl kurr aż-żarbûl.*"

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

whole tent in the interior of the desert where there are few guests, but only a part of it; this is known as *aṭlaṭ*. 484 342

The tent is always pitched according to the direction of the wind. The long side facing the wind is completely closed and is called *ḳafa'-l-bejt*. The opposite long side is open and is called *waǧh al-bejt*. The short sides are regularly closed and are known as *ksûr al-bejt*.

If the tent rope gets slack, *aṭ-ṭoneb šala'* (or *inḳala'*), the occupants of the tent tighten it, *jekarrebûneh*.

A guest who wishes to spend the night in a tent always halts his camels by the side wall of the men's compartment, never by the women's compartment, *muḥarram*. If the wind is blowing against the open front side, the owner of the tent shouts: "Change the back wall! *žabbelû al-bejt ǧâna-l-hawa*." The women or the slaves at once unfasten the *rwâḳ*, throw down the front poles, fix the *rwâḳ* in their place, and insert the front poles where the *rwâḳ* had previously hung. [574]

If it is very hot and there is no wind, the mistress of the tent gives the order: "Take away the *rwâḳ*! *šawre'û al-bejt*." The women unfasten the *rwâḳ*, roll it up, place it in a corner, and insert the poles beneath the front and back ropes, *îdên w-riǧlên*, by which the side walls, *ruffa*, are raised at each corner. Thus the tent is open on all sides and the air can circulate freely. During the heat it is best to sleep with the side wall raised up, as this can then move freely and fan the sleeper. In the cold season a wall is suspended on the front side also, so that the tent is completely closed in, *muḥaǧǧar*. 342 354

By the side wall of the women's compartment sleeps the household dog. There is perhaps not a single tent among the Rwala which does not contain at least one watchdog. These dogs are strong, thick-set animals with short, shaggy hair and broad heads. In the opinion of the Rwala they are unclean, *mâ huna anǧas min al-čalb*, and therefore they must not eat from any vessel intended for food or cooking. Generally a morsel of food, *'ejš*, is thrown to them on the ground, or sour milk is poured out for them into an upturned sheet of iron used for baking bread, *sâǧ*. The dogs guard the camels and the tent, not only against various beasts of prey, but also against thieves who creep into the encampment during the night to steal an animal or something from the tent. Woe to the guest who is compelled to leave the tent several times during the 231 ● [825]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD

231 night! They would tear him to pieces were he to go out unaccompanied by the master or someone they know.

342 If the camp is to be moved and the tents struck, the
484 mistress of the tent issues the order: "Take out the tent pegs
492 *emsaw* (or *emṣa'û*) *al-wted*." The tent falls down. "Take out the tent poles, *ḫuḍû al-'amed*; spread the tent out, *eṣfeṭû al-bejt*; fold it lengthwise, so that it forms a strip [about one meter broad], *eṭwû al-bejt*." With the large tents the ropes which are as long as thirty meters, are unfastened and tied up separately, but with smaller tents they are laid inside. The tent, folded up to a breadth of one meter, is rolled up symmetrically from both ends, making two bundles. When these have been rolled, *daraǧow*, to within two meters of each other, a tent pole is placed across beneath each bundle, which is then rolled once more, so that the poles are on top; the *krâṭ* rope is wound round one bundle, passed over, and wound round the other. A strong camel with a *mesâme* saddle is now brought up and made to kneel down, *nawwaḫow al-ba'îr*, and the women or the slaves seize both poles, lift the two bundles of the tent, load them on the camel, make sure that the tent has been loaded quite symmetrically, take the weight of the bundles so that the camel can stand up, *ṭawwarow al-ba'îr*, and set out on the march (Figs. 25, 26). The tent poles and ropes are loaded upon the *ǧindib* saddle (Fig. 27), which is provided on both sides, in front and behind, with strong pegs, upon which the poles are supported.

484 The troops of camels carrying the property of the in-
492 dividual families are called *maẓhûr* (pl., *meẓâhîr*) (Figs. 28–31). At the head the chief always rides with his picked warriors, *salaf*. The warriors ride on camels, but saddled mares are tied to the camels or are ridden by boys. If the guard reports the presence of an enemy, the warriors jump from the camels on to the mares, and set off in pursuit. An ordinary march, *raḥala*, lasts from eight or nine in the morning till two or three in the afternoon; a forced march, *raḥala ǧajjede*, from the rising to the setting of the sun.

CAMPING GROUNDS

484 The camping place is always selected by the chief. His tent
622 is pitched at the spot where he halts his camel and throws down his saddle. Around him are grouped his slaves and his

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

MEATS

262 231 Meat is not a usual food but a luxury, like bread. The Rwala eat hardly any other meat than camel's flesh. If they wish to slaughter a camel, they make it kneel down, *jenawweḫûnaha*, tie all its legs, press its head to the ground, and the butcher shouts: "Lay its head on one side! *rudd râsha*." He then thrusts a sharp dagger into its throat, *manḥar*, and cuts it through to the right and left. The camel trembles and makes a gurgling noise, *tirta'ed*, and the blood flows either into a vessel or upon the ground. The Bedouins cut off the tail of the slaughtered camel, cut through the skin on its back from the roots of the tail across the hump as far as the nape, *râreb*, and then flay it, *jasleḫûnaha*. When the skin has been removed, they cut off the front legs, then the neck and the hind legs, and open the belly. The only things which are thrown away are the contents of the stomach and the intestines, *farṭ*, all the rest being cleansed and made use of. Pieces of the flesh of the slaughtered camel are sent as gifts to close friends and acquaintances. The most tasty parts are the flesh from the *ṣerâjed*, or two sides near the hump, and from the *rijâši*, or between the hump and the tail. The flesh of the forelegs is also very tasty; likewise that of the *mnêḥer*, or two sides of the throat where it joins the breast. From the chiefs the slaves and the blacksmiths always receive the flesh either from one of the hind legs or from the ribs, and the head with the throat.

252 The flesh is either boiled or baked. For boiling, *ṭabḫ*, the flesh, together with the bones, is hacked into small pieces, thrown into a kettle, covered with water, salted, and placed on three stones above the fire. When it has boiled, the mistress of the tent gives the order: "Take out the meat! *onẓow allaḥm*." They take out the separate pieces with a large wooden spoon, *meḫšâḳa* or *miswâṭ*, place them on a *ḳarwa* or *ṣaḥn* covered with *'ejš*, boiled wheat, let them cool a little, pour on them a thick gravy, *ṣafja*, skimmed from the top, and carry them to the guests, *jeḳalleṭûneh*. The rest of the gravy, *mraḳa*, they mix with *'ejš* for household use or for the less esteemed guests.

Mišwi is the name given to the salted meat baked either on a bulging iron sheet, *sâǧ*, on a slab, or else in red-hot ashes.

Habîṭ is meat roasted in fat and served on bread.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831* 539* The pure-blooded bird knows how to trot both in defense and attack before he is able to use his reason.

10. I said, 'Ah! What a word has reached my heart, which has rebelled,
For my soul's mate has given me to drink snake poison.'
11. But since the day when she beckoned twice to me with her fingers
The full moon [of my bliss] has reached its zenith.

The poet was an unknown Šarâri; the narrator, Mas'ûd aṣ-Ṣbejḥi, who accompanied me on my journey toward the oasis of Tejma'. The poet wakes up towards the end of the night between the twelfth and the eighteenth days of the lunar month; noticing lightning above the high hills shutting in the horizon, he asks his comrade to saddle the she-camels, and both then ride as fast as possible over the plain. The fast gait of his animal he compares to the mad gallop of a terrified ostrich and thinks of his sweetheart, who caused him much grief at first but later much gladness.

Verse 3. *Zôr* is the spot in the middle of the lower part of the breast, on which the kneeling camel leans against the ground. When kneeling, the shins of the forelegs touch the *zôr*. To "remove the *zôr* from the shins of the forelegs" means to induce the camel to rise and start. 4. *Rekârîž ḳâ'i* are plains [133] covered with coarse sand, where mirages may often be observed, mostly at noon. *Raḳrûḳa* is a plain covered with weather-worn débris; *ḥamâd*, a plain covered with hard gravel and much [825] flint. 5. *Šeḏa'* means any kind of a spook; it is frequently seen by the animal alone and is supposed to be especially fond of the taste of brains. 9. *Ṭard* are the movements of attack [231] and defense of a horse in a fight. It takes some time to train a horse to the *ṭard*, while a pure-blooded male ostrich knows it long before he can use his reason, *ḳabl ǧâ'i*. 10. *Šerîč arrûḥ* is a sweetheart. 11. The poet's soul was comforted when his beloved gave him the longed-for sign.

In Praise of a Sweetheart's Kinsmen

Hala hala ǧâ 'arab farḥân
ǧâ marḥaba bḏâbel ar-rîži
w-ahl az-zêne mâ hom šerdân
ḥamâǧeten lil-mesâwîži

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

The Arabs are unable to agree as to where they should remove their camp. The lover fears that his sweetheart's kin may encamp in a different locality from his own people and thinks that his eyebrows might become gray and his eyes blind, should he not see his beloved. 831x 539x

Wa' šejb 'ajni, "ah, my gray, clouded eye," and *wa' šejb ḳalbi*, "ah, my gray, clouded heart," are sayings used in misfortune.

Jâ râčeb alli ḏemîllaha zên
ḳamran ejdâha šarârijje
jâ manweti-lli haleh meǯfin
w-illa ṛaribeh naṣa ḥajjeh.

O thou who ridest a she-camel with good paces,
With bright white forelegs, and of the *šarâri* breed!
O thou desire of mine, whose kin has moved back!
Even if far away, yet thou wilt come near to thy sweetheart's kin.

Ḏemîl or *derhem* is the trotting pace of a camel, when both halves of the saddle bag rise at the same time. *Ḳamra* is an ash gray female riding camel, whose forelegs are of a whiter hue than the hind legs. The Šarârât breed the best riding camels. When the clans wander into the inner desert or return, as a rule they all follow the same direction, so that the herds may pasture evenly along their routes. In the season of plenty, when the pastures grow again in a few weeks and the luxuriant perennials promise to yield abundantly, the regular movement in fixed directions ceases and the different clans move forward or backward according to the locality best suited to them by reason of the grazing land and water. Those going back are called *meǯfin*. The lover's clan has moved backwards, the maiden's forwards. *Ḥajj* means kin, *ahl*. The lover, even if encamped far away, still approaches, *naṣa*, the camp of his sweetheart's kin, *naṣa' ḥajjeh* (or *naḥar ahleh*). [492 231] 484 221 233

Jâ mdaḥraǧ ḥuf li 'ala-š-ša'ejle
čarreb li al-heǯên beššâdi
al-'afw mâ-ḳšarč lejle
ḥaššejt ṣanâdîl al-fwâdi
w-ašči leč jâ ḥajje jâ dwejle
w-ašûf ḥajjâneč ḳaffaw ṛâdi.

831*
539*

1. *Jâ wenneti wennet ḫalûǧ eben rûmi*
   alli farreḳat ʿan maḍbaḥ waladha idêha
2. *ǧâha želîl al-mejz jerkoẓ bešûmi*
   ḳaṣṣam ǧnûbaḥ min šefâteh ʿalejha
3. *waʿ ṭejreti ṛadat w-ana-ṣiḥ w-awmi*
   ażdaʿ laha-š-šawlâḥ mâ fâd bîha
4. *amsejt arawčîb nâbijât ar-rǧûmi*
   ṛadat w-ḳalbi ḥazinen ʿalejha
5. *ḳalbi ʿalejha jâ-bn ʿablân jowmi*
   awmât ʿawd al-ḳejš jowmi ʿalejha.

1. This is my lament, the lament for Eben Rûmi's unhappy she-camel,
   Who spread out her two front legs over the spot where her young was killed.
2. A brute with a club came a-running
   And broke her ribs, instead of speaking to her kindly.
3. Ah! my little she-falcon has lost her way, and I shout [and signal to her,
   Wave a cloth, but all in vain.
4. Yesterday I climbed some great stone heaps on the hills,
   But she has lost her way, and now my heart for her is grieving.
5. My heart, O son of ʿAblân! beckons to her;
   As a plant in a stream bends, so it bends to her.

The poet was Nimr eben ʿAdwân; the reciter, Mindîl al-Ḳaṭṭî. Nimr mourns the loss of his wife.

831*
539*
231

1. *Ḫalûǧ* is a she-camel whose calf is killed immediately after birth and who notices it. Eben Rûmi was a Christian who used to bring to the tribes camping on the slopes of the Ḥawrân sugar, coffee, and clothing material, taking in exchange camels, which he sold to the farmers again for plowing and threshing. Once he acquired a pregnant she-camel which bore a calf on the road. Instead of hauling it aside and there killing it before the mother rose to her feet, he left it lying where it fell and shattered its head with a stone while the mother was still standing and licking it. The dead calf he then threw into a gully near by, but the distracted old animal remained standing over the spot splashed with the blood of her offspring, moaning and refusing to move. The infuriated Eben Rûmi now began to beat her savagely; he broke some of her ribs and would have killed her too, if the Rwala warriors had not chased him away. In 1915, on my

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

in a great number of raids, bringing back much booty from them. In his last raid he was shot down from this she-camel. The animal saved herself by flight and was inherited by the dead chief's brother, who, however, did not go out on a raid for a whole year. Owing to this the she-camel became so fat that her humps began to hang over to one side. Want soon made itself felt in the tent. The woman was obliged to cook, and there was neither wheat nor *ḏera'*, millet; she had to sew shirts for both herself and her husband, and there was no linen nor any camels to exchange for these necessities. Naturally the woman pined for her fallen hero, and so it came about one evening that, as she was grinding the wheat begged from some neighbors, she happened to observe with more attention than usual both the fat she-camel and her own dilapidated dress; in fear of still greater misery she composed this poem, which was recited to me by Ḥmâr abu 'Awwâd.

831x
539x

Verse 1. *Zowl* is the outside appearance, contour, or shape. *Ḥalâja'* is the manner of acting, behavior, speech, and movements. 2. *Lâ* stands in place of *lâ tab'ad*, meaning "Oh, mayest thou not go away! Oh, hadst thou not left me!" 4. and 5. *Heǧen* is a poetical expression for *rečâjeb*, meaning riding camels. The husband did not remain at home. Between one and three o'clock in the afternoon the heat is at its highest. The rider who wishes to keep his she-camel in good condition should let her rest during that time, *ḳâjile*, otherwise the animal degenerates and becomes incapable of bearing young. 6. *Ḳaṭa'-hom ḳaf'* signifies "looted them completely, took everything from them, leaving neither camels nor tents." 8. *Mubramât al-faṭâjel*, twisted or woven fuses: this phrase indicates that the poem dates from the time when rifles with flint locks were still in use in battle.

[132
231] ●

1. *Jâ râčebeṉ min fowḳ ḥorren ǯemâli*
   mâ jilḥaḳ al-miṭ'âb 'âli mṯûneh
2. *ḥorren za'zâ' muṭarrjen lil-eǧǧâli*
   jeṭir low ḥw bar-ṛasan jinča'ûneh
3. *naṭṭejt ana riǧmen ṭawîl w-'âli*
   we-dmû' 'ajni čal-ṛadar sajjalûneh
4. *badejt aṣaṣṣeṣ ṣâḥb illi zaha' li*
   w-ndîed al-ba"âr mâ jiḏakrûneh
5. *abu ḥrûneṉ miṭl ṭajj al-ḥebâli*
   w-al-ǧigle riǯ al-hlî low ṭalabûneh

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

way from the Šammar territory westwards, one of my she-camels gave birth to a calf. At the same moment one of my companions pressed her head to the ground, while another pulled the calf to a neighboring rock crevice, where he killed it. But its bleat, weak as it was, did not escape its mother; the moment she rose she began to smell over the ground, found the scent, and followed it to the crevice. She was unable to enter it or to see her calf, but remained standing before the opening, uttering heart-rending moans. When we finally drove her away, she went along with the others; but every day, at short intervals from sunrise to a late hour at night, she gave vent to her grief. After a few days this became unbearable and even dangerous, as it might have been heard by our enemies, thus exposing us to their attack. In vain did we try to calm the animal; at last we tied up her snout with a rope, but even then she uttered muffled moaning sounds. 3. *Šawlâḥ* is the piece of cloth waved about by a falconer when he desires to coax the falcon back. 5. *Ḳejš* are the smaller depressions in river beds, where the perennial called *'ûd al-ḳejš* thrives.

831x 539x 231●

831x 539x

1. *Sâr al-ḳaiam jâ 'aḳâb bel-ḥeber sâra*
   bizejzaf al-ḳurṭâs jâ muḥğeti sâr
2. *a'wi 'awa sirḥân lejl w-nâhâra*
   w-aḥenn ḥanîn aṭ-ṭilb ṭâwi 'ala-d-dâr
3. *jâ 'aḳâb lâ w-alli mdîr an-nahâra*
   meğri safinat nûḥ birebb al-abḥâr
4. *en ğamma'û jâ 'aḳâb kill al-'aḏâra*
   min saḥr neğd il-bâb tûnis il-as-singâr
5. *low ğann banât aṣ-ṣlejb fowḳ aš-šihâra*
   wa-m'awrağen biḥdûdehen naḳš al-wabâr
6. *w-en ğann banât al-bedw fowḳ al-ebkâra*
   w-'ala-l-hawâdeğ dellelen kill ḫawwâr
7. *w-en ğann banât al-ḥaẓar miṯl al-amâra*
   mutadallelât bel-ṛawa' teḳel nawwâr
8. *w-en ğann banât at-turk ṣaffen tebâra*
   malbûsehen jâ 'aḳâb min ṛali-l-as'âr
9. *w-en ğann banât al-kufr hom w-an-naṣâra*
   w-jeḳâl jâ nimr aš-šeži ṭobb w-eḫtâr
10. *arîd ani maẓnûn 'ajni ḫejâra*
    aṣ-ṣâḥeb alli farr 'aḳli ma'eh w-ṭâr

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

12. She is clear white, pink, and bordered with red,
And her glory exceeds the beauty of Joseph.
13. No untruth I speak, nor is it a fable,
For, after all, I am no maker of stories.
14. He who will revile me must have less wisdom than a bull or she-ass,
For easier it is to persuade a bull which when bidden turns.
15. By Allâh! I shall not find her even among the houris.
Therefore, to describe what has passed away is of no help.
16. By Allâh himself! with her death my life is destroyed;
Hence wise is moderation for the sake of Allâh, who knows all secrets.

This poem, composed by the poet Nimr eben 'Adwân, was recited to me by Ṭrâd eben Saṭṭâm, who learned it from his mother, who hailed from the Sirḥân tribe.

Verse 1. *Ḳalam* is a pen cut from stout reed. *Zejzaf* or *nâ'em* means "smooth, soft." 2. *Ṯilb* is a she-camel, old, toothless, and therefore very emaciated. *Ṯâwi* denotes such a beast which can kneel but on account of its weakness cannot rise again. Sometimes a feeble she-camel of this kind is left behind on the camping ground; the poor beast tries to get up, but every time sinks down again uttering bitter moans. Her deep sighs are heard far around. She longs for her companions whom she is not to see again, and is afraid of the wolves. 4. *'Aḏâra* is the name for all young women, whether virgins or not. A virgin is called *bikr*; a female who has lost her virginity, *mâḫûḍa*. Singâr is a mountain ridge southwest of Mosul. 5. The daughters of the Ṣlejb excel by their perfect shapes. *Šihâra* is the name given by the Ṣlejb to their pure-blooded asses, which they often cross with the wild asses. The Ṣlejb women are often elaborately tattooed on their cheeks. 6. *Hawâdeǧ*, quiverings, shakings, the poetical term for *žetab*, means "large richly colored litters which rock freely." *Ḫawwâr* signifies a camel of the inner desert, inured to thirst, whereas a *ǧûdi* is a camel from districts with plenty of water. A *ǧûdi* is stronger, but a *ḫawwâr* will endure more fatigue. 9. *Ṭobb* denotes "come near," "step into the center." 12. The cheeks are clear white and pink and red at the edges. According to the story, Joseph, the son of the patriarch Jacob, was very handsome. 13. *Ḳamâra* is a story pleasant to hear but fictitious. A *bejṭâr* is a blacksmith, who beside swinging the ham-

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD

[484] and when to prepare their supper. If a hostile troop or i
539* traces are discovered, such a thing as cooking a meal is n
831* to be thought of. 3. *Jowm al-ğehal* refers to those momen
when, blinded by passion, one acts regardless of the co
sequences; such a person is called *ğâhel*.

Unrequited and Thwarted Love

Jâ ḥmûd wa' 'âreẓni šâbi
ṭard al-hawa' ğizt ana minneh
akûd waẓẓâḥ an-nijâbi
haḏâk minni w-ana minneh.

O Ḥmûd, alas, my gray hair is a hindrance to me.
Enough now in amorous contests;
Only she with the white teeth,
She is my love and I am hers.

Mâ-bṛi 'aširi walad ḳowbân
miṯl as-sluḳi jelobbi le
jâ leḥjeten minḳa' aṣ-ṣîbân
w-al-ḳaml w-er'ú ženâdîleh.

I will have no lazy glutton for lover of mine,
Who would cling to me always like a *sluḳi*.
Oh, that chin beard of his, basin for nits
And lice; and only look at his big head!

Ḳowbân or *'efen* is a fat loafer who likes to eat an
sleep but is no lover of raids. *Slûḳi* (or *sluḳi*) is a greyhoun
[231] While other dogs are not allowed to enter the tent at all, th
greyhound indulges himself both on the rugs and in the be
and will not stir from his master and mistress, eagerly wai
ing for a mouthful to be thrown to him.

Šowḳi jâ 'uwejd aṣ-ṣam'a
wa' mžejjilen beš-šîḥa
hâḏi 'elûmak teğîni
w-allâh ani mustarîḥa
edd edd mâ tšûfak 'ejni
jâ hâreb 'ala-ṣ-ṣîḥa.

Oh, that lover of mine! that little stalk of *ṣam'a*,
Ah! in *šîḥ* plants he hides at noon.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The poet, Ṣaḳḳâr, a native of the settlement of al-Kubejsa, was a peddler among the branch of the Šammar tribe camping between the middle Euphrates and the Tigris. The chief Fâres of the reigning family Âl Ǧarba' was his protector. The name of the chief's father was Ṣfûḳ, his mother's name 'Amša. Both father and son hated the Turkish strangers intensely on account of the wrongs they had to suffer from the governor at Mosul. In the poem cited above Ṣaḳḳâr praises himself and extols Fâres. The narrators were Mḥammad al-Ḳaẓîb and Ḥmâr abu 'Awwâd.

Verse 3. *Howza,* instead of *hezz,* shake or nod. The hoofs of some she-camels are covered with too fine a skin. When such an animal walks for any length of time on rocky roads, especially in volcanic regions strewn with sharp pieces of lava, the hoof skin becomes covered with callous spots or scars so that blood flows at every step. In speaking of a camel in this condition the Rwala use the verb *ḥafat,* meaning "she has become calloused or scarred, she walks barefoot." To save his animal from loss of blood, the rider cuts out from a tough camel hide pieces of the size of the hoof, and stitches them, *jirḳa'*, under the scarred hoof. The she-camel tries to rid herself of the uncomfortable sole by rubbing it against rocks and often cuts the stitches, which must be repaired at once, causing the rider much fatigue and delay (see my *The Northern Ḥeǧâz,* New York, 1926, pp. 194-196). 4. Al-Heri and aṣ-Ṣwâb are valleys heading in the northeastern part of the desert of al-Ḥamâd. 5. *'Ûd al-leǧâwi* is a stick made from an almond shoot. 7. Ṣalfîẓ is a son of Fâres. *'Awḳ ar-rudûm* is a poetical term. *Rudûm* here signifies she-camels so fat that they can hardly move. 9. Fâres lived in perpetual discord with the Turkish Government, refusing to recognize its claims, crushing them as would a millwheel. 11. Ḏijâb eben Ṛânem was famous for his bravery, *farse,* generosity, *karam,* and judgment, *'aḳel.* These three qualities gained for him the title *ṣâḥeb al-mruwwa,* meaning "famous for his great sagacity," or, possibly, "gentleman." 12. A rider in the desert at night cannot guide himself by stars which change their place. The pole star, being almost stationary, is the traveler's safest guide. 14. *Ṣwâẓe'* are meteors which crush everything upon which they fall.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

9. If thou reachest such countries,
With glad tidings begin and our greetings add.
10. Say: "From you a hunting falcon with a firm resolve came,
Like the star Canopus, which cannot be hidden.
11. Countries both settled and desert he explored
With mind acute, of distress unafraid.
12. Chief Mûsa, of whom are none but glad tidings,
Over ancient events holds sway.
13. To another like him no chaste beauty ever gave birth
And of all Bedouin chiefs none equals him.
14. A ruler he is, vizier, all things knowing,
And none is his equal except, perhaps, Abu Zejd the fabulous.
15. What fair examples his generous hand gives,
Like one who spends and fears no losses.
16. With smiling mouth, of will indomitable,
He excels all consuls, can offer advice in the hardest cases.
17. A reckless lion he, with only contempt for rascals;
Armor stout he has which the oppressed would desire for themselves.
18. If the Lord helps and his aim succeeds
He will return to you with tidings important,
19. With reports of Bedouins, the dwellers in the settlements and nomads, too, who breed goats and sheep,
Of the lands of the Rwala and Fed'ân and the 'Amârât
20. Of the regions of Neǧd, of valleys vast, [land,
Of the Ṣawwân country and the land of the Ḥwêṭât.
21. By these deeds he has gained for himself
A treasure of fame and a sea of knowledge and noble qualities."

This poem was composed by Prince an-Nûri eben Hazzâ eben Šaʿlân with the assistance of his clerk Ǧwâd, who recited it to me.

Verse 2. The Šurârât raise the best riding camels. 3. It was not for sale even if a hundred she-camels of the common breed were offered in exchange. 5. *Miraka* (pl., *mijâreč*) is a leather cushion stuffed with wool or camel's hair, which hangs from the front knob of the saddle, covering the camel's neck and serving as a foot rest to the rider. These cushions are sometimes richly ornamented and cost as much as £T10 ($45).

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539x therefore acquainted Fejḥân with the result of his search but could not convince him, Fejḥân's opinion being that ʿAbdallâh either had no taste for his errand or feared the revenge of the girl's betrothed because he had found her another lover. ʿAbdallâh answered by this poem in which he tells of his journey from the settlement of Nefi to Fejḥân, describes his she-camels, reproaches Fejḥân for having cheated him on the delivery of other she-camels as well as for suspecting him of fear and weakness. Finally he tells him to look for another girl, whom he may find in his very neighborhood.

539x Verse 1. *Eʿrâben* means a descent universally acknowledged. 2. The Šarârât are famous as raisers of pure-bred riding camels. 4. Their shoulder blades are gray and they have white spots below their belts, *šib al-ṛawâreb w-al-maḥâžeb emšibât*, because they are on the road all the time. The shoulder blades rub against the cushion on which the rider rests one foot while the other foot touches the *maḥâžeb*, the spot covered by the breast girth, which holds the saddle behind the forelegs on the breastbone. The she-camels alluded to have had no young as yet, therefore the herdsman has not needed to close their teats with sharp clamps to prevent their young from sucking at will. 5. A good camel will utter no sound while being saddled; this is very important at night or in a dangerous territory. On a forced march a camel is expected to listen well and to observe the country in all directions so that she can, by quick breathing, arching her spine, or by a motion of the neck, call the rider's attention to any possible danger. 6. Kabšân is an extensive ridge in the ʿAtejbe territory. If the *niǧm at-twejbeʿ*, Aldebaran, due about the middle of December, is accompanied by copious rain, the waters of this rain irrigate all the basins and in Neǧd produce luxuriant grass, and perennials spring up there as if by magic. 8. After exhausting marches the she-camels are given at least three months' rest; to this repose they are fully entitled, as their riders often require them to traverse by day and night regions where there is neither good pasture nor sufficient water. When these three months have expired, the riders are justified in setting out on a new trip. *Ḥarâjem* (sing., *ḥarîme*) are defiles or passages between steep slopes. 9. *Râʿi nefi* signifies here the inhabitant par excellence, or the lord of the oasis of Nefi; *râʿi-l-ǧowf* means an inhabitant of the oasis of al-Ǧowf. One may often hear *"râʿi mâred," "râʿi ḳna," "he*

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is an inhabitant of the Mâred fort" or "of the settlement of Ḳna," *"râ'i-l-ḳerije*, he is a settler." 10. 'Abdallâh eben Ḥasan eben 'Askar was the lord of another settlement. The Bedouin she-camels are easily scared by the shade and the rustling of palm groves, as well as by the high walls enclosing them. 14. *Ṛabb as-sera'* or *'oḳb al-bârḥa* means after yesterday. The well-fed she-camels on yesterday's march were still a little lazy, for their bellies were full and much of their food not yet digested. As they found no pasture on their whole trip from Nefi to Eben 'Askar and all they got in his house was a little dry grass, they digested all that was in their stomachs and emptied their bowels, which caused their loins to sink in. 16. The black Bedouin tents stood in the basin, while the she-camels were approaching across the plain. When they were in sight, the Bedouins sent out a rider to meet them and find out who they were and whither bound, also to inquire about the camping places of their friends. 17. Eben Ruḥmân was chief of a small kin of the Dowšân clan. *Zeml at-ṯḫât* or *zeml at-ṭḳâl* is a camel able to carry heavy loads (more than three quintals). 18. The Dowšân belong to the 'Elwa division of the Mṭejr but are often at war with the other Mṭejr, as they will not submit to the head chief. 20. Fejḥân eben Ża'ed eben Zrejbân, the Dowšân chief who ordered the search for the beauty (21), offered 'Abdallâh the assistance of a large number of his tribesmen mounted on she-camels, but cheated him in this. *'Arâwi m'arrât* are she-camels on which the riders sit only on a piece of cloth fastened between the hump and hips. 23. *An-neğâjer msawwât* was explained to me by Mḥammad to mean the same thing as *al-ešidde*, riding saddles, while Ḥmâr thought that it signified *ḥalâwa*, reward or gratuity given to the herdsmen. *Al-ḥerz terz* means, according to Ḥmâr, the bargaining for the pay to be given to the hired camel riders, while Mḥammad understood it to be the total expense of the expedition. *Râ' aṣ-ṣûf* is a seller of fancy bags for horse and camel saddles. 24. Before he could use these she-camels he had to have good saddles, *ḥašab*, bags, *ṣûf*, water bags, *ğlûd*, and arms for their riders, *âlât*. The riders too had many wishes and were insatiable in their demands. 25. Their stopping and shaking the little sticks used in guiding their camels signified that they threatened to leave if 'Abdallâh would not grant all their demands. The rattans were sold by the dealer in bags. 26. 'Abdallâh relates in a sarcastic manner that he

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ments of the oasis of al-Ğowf of Eben ʿAli, Prince of Ḥâjel. He was not comfortable there. Although al-Ğowf is protected against both the north and west winds, Muḥammad complained of the severe cold and wished to return to Ḥâjel. He meant to make the trip on his old but tried she-camel; in three days he would reach Ğubba, a settlement lying about 230 kilometers south-southeast on the road to Ḥâjel; he would leave Ğubba after midnight and on the fourth day reach Ḥâjel about supper time. Thus he meant to cover the distance of 320 kilometers in four days and half a night. It should be born in mind that this route extended for about 280 kilometers over sand drifts and that therefore he had to sleep out two nights.

Verse 1. *Ğarhadij*, destroyer, is said of sleep because it tends to weaken a man and to make him feel wretched. 4. *Šbâṭ* corresponds to our February. A north wind makes not only the inhabitants of al-Ğowf but also those of Ḥâjel shiver with cold, as I myself have experienced. Muḥammad exaggerates in order to give more than due praise to Ḥâjel. 5. *Al-munâdi*, the crier, the commander, was the prince of Ḥâjel, to whom the settlements of al-Ğowf belonged. The prince could summon his governor to Ḥâjel. 6. In the neighborhood of al-Ğowf there is no camel pasture. What grass and perennials grow there are cut by the settlers and dried for hay that they may have fodder for their own cattle and for the animals of their guests and also to sell to the trade caravans. It is necessary to drive the camels fifteen kilometers out before even a sparse pasturage is found. Any of the settlers who possesses a good she-camel places it under the care of a reliable Bedouin camping with his clan in the district of al-Ğowf and sends for it a few days before he desires to depart. Mul ammad's she-camel was grazing with the herd of the Âl Wejlân Bedouins. A spirited, well-rested she-camel often streches her neck backwards, catches the rider's dress with her lips, and touches him with her head. 7. From ʿOmân thoroughbred camels are imported. Every tribe, every clan brands its camels with marks commonly called *wasm*. Each brand again has a name of its own. The brand of Muḥammad's camel is called *merzel*, owing to its resemblance to a spindle. 8 means that the camel's neck is very long. 9. When kneeling, the she-camel's front knees are extended far forward; her shoulders are drawn back and nearly reach the breastbone,

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Verse 2. All were big with young, wherefore they were followed by their owners, who were unwilling to sell them abroad. The animals were to return to their herds so as to bring the owners further profit after bearing. *Hom jetabârû* means "they follow" or "they are coming after us." *Teḳel,* [231] instead of the correct *teḳûl*, "thou mightest say." 3. A hard, therefore erect, neck, broad breast, arched ribs, and bulging fleshy shoulders are considered good qualities in a camel. 4. *Muwaffeḳîn al-ḥejr*, has the same meaning as *šâjefîn al-ḥejr*, perceiving luck. *Ṣullû* for *waṣṣelû* or *ṣelû*, "Make to reach" or "Bring!" *Ṛowš*, or *'ejâl*, indicates youths of eighteen to twenty [H15] years, also heroes gallant in war. 5. *Ṣandûḳ* is a small box, case, or chest, a rare thing among the Rwala. The prince alone has one 50 centimeters long, 30 wide, and 20 high, in which he keeps his papers and money. As the common Bedouin thinks that every box is filled with gold, the traveler must wrap his cases containing scientific instruments in sacks, lest they arouse a desire for booty. The youths are to guard our poet's message like a treasure box. *Fetijje* is a she-camel from six to ten years old; the milk of such *fetât* is said to taste the best. 6. *Rajjeẓû*, *waẓẓefû*, *waẓfû* or *ta'awwaḳû*, mean "Halt!" [276] "Stop!" or "Wait!" *Ṛaljûn* is a tobacco pipe with a long stem; among the Rwala it is used only by women. *Ḥeber* is [212] a dry powder made from gallnuts and green vitriol which is put into an inkpot and mixed with water. 7. *"Ḥûfû 'alejhen"* [484] shouts the caravan leader to his comrades when the saddled camels have risen with their loads; thus he orders them to look around the camping place to see if anything has been forgotten, to examine whether the burdens are placed on the camels so as not to overbalance or gall the animals and whether the straps are tight, the saddles do not lean to one side, etc. *Ḳarâmîš al-ḥala* is the outfit needed in the desert, such as waterproof bags filled with water, flour, dry locusts, matches, and the like. Many a rider would take all kinds of supplies when going to the desert, but if he has to leave in a hurry, he has to be satisfied with what is just handy or ready, *wâlmât*. 8. The road from al-Ǧowf to the Ḥawrân leads almost directly northwest; the North Star is therefore against the rider's right shoulder. *An-na'âjem saba'a* are the seven principal stars of the Great Bear. 12. Al-Âjde is a division of the Weld 'Ali, famous for its wealth, as are also the Âl Sa'dûn, the house of the head chief of the Muntifeẓ tribe.

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Verse 1. *Mawlâji*, my Lord, is Allâh, by whom the fate of every man is foreordained. 2. The Ṣlejb come in contact with the Bedouins when they camp in the inner desert, and thus the poet's relatives had the opportunity of seeing the horse which he, as a *fedawi*, was now to ride. 3. *Ḥalfât* are she-camels which are milked after giving birth to young. *'Aššâjer* is the name given to the same she-camels, when, after ten or twelve months, they are led to the male camel and become pregnant again. Then they cease to give milk. When a she-camel becomes pregnant, she is called *'ašra*; if she remains barren, *ḥâjel*. On the return from the pasture a good herdsman constantly shouts a certain phrase in order to direct his camels, so that they will not wander astray with others. 4. *Fenna* are the various methods and feints used in throwing spears, which the Ṣlubi desires to learn. *Aṭ-ṭamâmiḥ* are married women dissatisfied with their husbands and longing for better and braver men. The favorite of such women surpasses all others in bravery, but our Ṣlubi means to stand fast even when the favorite becomes afraid and flees.

[231]

A Bedouin Warns the Ṣlubi Against Changing His Vocation

Our Ṣlubi spoke like a true Rwejli, but his comrade, a Rwejli serving with Eben Ġandal, answered in this manner:

1. *Jâ-bu-l-ḥala ḥaṭṭejt bel-ḳalb wenne*
   kubb al-ḥejâla jâ msawwi-z-zanâniḥ
2. *kârak bwejten bel-ḥala lâ tzel 'anneh*
   wa-ĕlâb ǧiddak kaṭeran at-tanâbiḥ
3. *jâ-lli ḥamîrak kill ressen waṭanneh*
   tarfa ḥadâmeh bel-ḥašab w-aṣ-ṣalâfiḥ.

1. O dweller in the barren desert! thou hast laid up sorrow
   in thy heart.
   Do thou no longer ride a horse, O thou maker of leather
   patches for elbow and knees!
2. Thy work is in the small tent in the barren desert, so
   leave neither it
   Nor the dogs inherited from thy grandfather, the dogs
   who always bark.

173 to kill every *zerḳa* calf found in the camp. Again led by the traveler, the Bedouins now surrounded the place to which the Jews had fled and robbed them of the she-camels still in their possession. Since that time the Jews have kept no camels, satisfying their needs with sheep and goats but still hoping that the she-camels will return to them. They never tire of making leather buckets for drawing water as well as leather troughs; they fill them with water every Friday and, rapping on them, expect the camels to appear, but in vain, *raǧw al-jehûd min al-bel.*

CAMELS OF DIFFERENT AGES AND KINDS

231 *Bel*", a feminine noun, means camels in general. This word is never used in speaking of particular animals. "*Al-bel wuḫiḍat*, the camels were captured," is a common saying. Camels belonging to a certain clan or kin are designated by the words *ṭarš* or *debeš*. For "your camels were captured" the expression is "*ṭaršкom*" or "*debaškom wuḫiḍ*," for "an attack was made on them," "*ṣîr 'alejh.*" "*Debaškom wên waǧah*" means "whither are your camels gone?"

Ba'îr is the common name for a camel, regardless of sex. The sentence: "Your camel is lost, *lekom ba'îren ṣâdi*," implies that one animal was lost, without stating whether a he- or she-camel is meant. Up to ten heads the plural is *ba'îrât* or *ba'rîn*; a larger, unspecified number is *abâ'er.*

Ġemal is the word for a camel between its sixth and twentieth year. A plural of this word is never formed. "How many grown camels (males) have you?" is expressed by the

* Of the names given by the Rwala to the various parts of a camel's body (Fig. 35) I noted down:

1. *'aju*
2. *'arnâna*
3. *ḥaâm*
4. *borṭom*
5. *ǧamm*
incisors: *ṭrnâ'e*; eye-teeth: *nâbân*
6. *bi'ir*
7. *ḥanaḳîn*
8. *laḥje*
9. *ḥeḍâḍ*
10. *ḥeǧr, ḥase'*
11. *idn*
12. *fâ'ân*
13. *ḥâma*
14. *mosen*
15. *'rîba*
16. *dkajjeḳ ar-ṛkuba*
17. *ṣâreb, ḥetf*
18. *sanâm*
19. *ǧerwa, rds as-sanâm*
20. *menâeb*
21. *daffa'*
22. *ǧamb*
23. *sulb*
24. *ẓilwe*
25. *mardeṭa*
26. *'urâḳ*
27. *faḫaḍ*
28. *ḏêl*
root of the tail: *'okrat aḏ-ḏêl*
29. *ḥrbîb*
30. *ṭafne*
31. *'arḳûb*
32. *aḏḳ*
33. *berǧûm*
34. *mafraḳ az-zanâ'*
35. *ẓufr*
36. *ferseṭ*
37. *sirr*
38. *obṭa*
39. *zôr*
40. *ḳâ'*
41. *'aṣâa*
42. *rukba*
43. *ǧrâ'*
44. *ḫaff*
45. *raḍâṣ*
46. *manḫar, maǧbaḥ*
47. *ôlfâer*
posteriors: *'arâra, ṭeja*
sexual organ: *ḥejî*
testicles: *ḫoṣîân*
sexual organ of a she-camel: *eabba*
udder: *dejd*
teats: *ḫfûr.*

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short sentence *"čam ǧemal ʿendakom,"* the answer being: 231
"We have four or nine grown camels, ʿendana arbaʿa la tisʿa zwâmel." Thus instead of the plural of *ǧemal* a different word, *zwâmel*, is used. A herd of grown camels (males) is

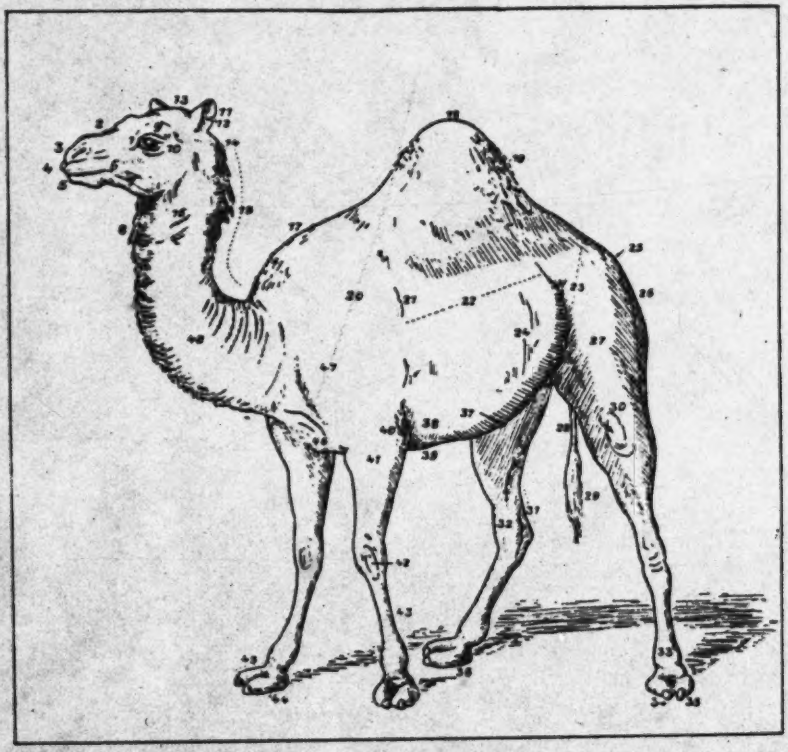

FIG. 35—Diagram of a camel.

never called *raʿijjet al-ǧemal*, but always *raʿijjet az-zeml*. *Zemâjel* are male or female camels that carry loads, if they do not number more than ten.

Nâḳa (pl., *nijâḳ*) is used only in speaking of a grown she-camel — that is from her fifth year onwards. In the year in which the *nâḳa* bears a calf she is known as *ḫalfa*, the next year when again led to the bull she is called *ʿašra* (pl., *ʿašâjer*). When seen to be big with young, she is referred to as *lḳaḥa* (pronounced *ʿḳaḥḥa*). A sterile *nâḳa* is called *ḥâjel* (pl., *ḥîl*).

539x 3. O thou, whose donkeys have trampled down every fountain where they have drunk,
What is destroyed thou must repair with timber and stone.

The Rwejli warns the Ṣlubi not to change his vocation and urges him to return to his people.

[619] Verse 1. The Rwala call every Ṣlubi Abu-l-Ḫala, the father of the desert, i.e. the dweller in the barren desert. *Al-ḫala* is to the Bedouin any region where his camels cannot subsist in a particular year. But the Ṣlubi remains with his asses and a few goats even in such places. In the plural the Ṣlejb are not called Awlâd al-Ḫala, but Awlâd Ṛânem, owing to their belief that they all have the same progenitor, Ṛânem. The Ṣlubi has laid up sorrow in his heart because he will be disappointed. The word *kubb* is used of spilling dirty water or [224] casting aside a useless occupation. *Zanânîḥ* are oval pieces of antelope skin which the Ṣlejb tie over their knees and elbows when crawling after game. They usually cover themselves with the twigs of perennials, giving themselves the appearance of long bushes, and then crawl carefully on their elbows and knees to the herds of gazelles, of antelopes, and even of ostriches. [231] 2. The Ṣlejb keep many common dogs, which guard their flocks [312] against the wolves and hyenas by day and night. 3. They never camp near the large watering places, where they might meet with the Bedouins, whom they avoid as much as possible. However, they know every shallow well in channels filled with coarse sand. In the rainy season the water flows down into the rocky channels, forming after long rains a stream which fills the scorched channel for several days, until the surface water evaporates in the hot sun and only the remainder flows under the coarse sand, filling all the hollows and pits of the rocky bottom. These hollows are known to the Ṣlejb, who shovel away the sand and gravel, wall in the hollow so that it may not sink in, cover it with branches and turf, and then pile on sand, to keep out the sun and hide the water from strangers. When in need of water, they open these hollows, water their donkeys, fill their water bags, and carry them to their tents. The thirsty donkeys frequently trample down the water hole which they have just emptied, compelling the Ṣlubi to repair it before the coming of new rains, if his family and his flock are not to suffer from thirst.

231 A *ruḥûl* (pl., *raḥâjel*) is a *nâḳa* which can be used for both riding and carrying lighter loads.

Ḏelûl means solely a riding camel regardless of sex, although the idea of a she-camel predominates. No plural is made from this word, *rčâb* being used for ten or less, while a larger number is expressed by the word *ǧejš*. This may refer, however, to the riding camels and their riders also.

232 Camels are divided into the thoroughbreds, *ḥorr*, and the common kind, *ʿaži*. A camel is considered a thoroughbred only when, on the testimony of trustworthy witnesses, it springs from a thoroughbred sire and a thoroughbred dam. If the mother was covered in the absence of trustworthy witnesses, then her calf is not recognized as thoroughbred, as in such a case it is uncertain whether its sire was of pure blood, *mâ jinʿaref abûh aṣleh mâ hw maẓbûṭ*. If a well-shaped she-camel of the common sort is covered by a thoroughbred bull and the same is done with her female descendants, then a she-camel sprung from this line is recognized as a thoroughbred, *ḥorr*, in the fifth, and the male camel in the ninth, generation, *jarǧaʿ ḥorr ʿala tisʿa*. The best camel breeds are the *ʿomânijje, šarârijje, htejmijje*, and *tîhijje*, indicating the place of their origin: ʿOmân, and the territories of the Šarârât, Htejm, and Tijâha respectively.

231 A stud camel is called *hedûde*. The rutting period is the coldest season of the year, from December 11 to January 21. A rutting camel, *jehîž, hâž az-zeml, hadîr, jehadder* or *jehâder*, is very restless, kicks, hits out with its head, bites, murmurs, and froths at the mouth, *jezabbed* or *taṭlaʿ derîteh* (sic). The question is frequently heard among the Bedouins: "When are you going to lead in your she-camels? *mata theddûn babâ-ʿerkom*," the answer generally being: "We are waiting for a favorable sign on this or that day, *natna al-waǧbet al-flânijje wa-nhedd*." On Monday, Thursday, and Saturday they do not like to lead their she-camels to the bull, for these days are considered the most suitable for undertaking raids, and the Bedouins fear lest with the she-camels the enemy should capture also their young begotten on these days. Therefore they prefer Friday and Sunday, but only with such animals as are unmistakably ready. A she-camel in that condition, *mujasser*, kneels down every little while, is loath to rise, murmurs, *tarṛi*, and as soon as she hears the murmur of a rutting male even breaks her fetters, runs to the bull, kneels, spreads out her

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hind legs, *tefaḫḫeǧ*, and urinates. No charge is made for leading in, *ẓrâb*, the animal. On the seventh day the she-camel is brought to the camel again. If she refuses to kneel, holds her neck arched, *teʿaǧǧed*, neither lifts her tail, *tešâwel*, nor murmurs, it is certain that the seed, *menn*, has acted. Then she is called pregnant, *ʿašarat;* up to the forty-fifth day she is known as *meʿšer*, after that as *lḳaḥa*. 231

She-camels big with young must be watched carefully lest they pasture on injurious plants. The most dangerous plant in this respect is the *kurb*. If a pregnant animal eats much of it a miscarriage, *aṣʿadat*, is sure to follow; she is then called *ṣaʿûd*. Such a camel can be milked only when a calf is standing close by. In the last month of her pregnancy the camel is called *mûṭi* (pl., *mwâṭi*). Then it is again necessary to watch her because of her natural impulse to run away to some deep gully or to hide, *tenzaʿ* or *nazaʿat*, among crags or sand drifts, there to bear her young. If not found soon by her owner or herdsmen, the calf generally perishes by falling a prey to wild beasts. The place where a camel should parturiate is in front of the tent.

A she-camel carries her young at least twelve months, bears it in February or March, and nurses it a whole year. During the suckling time she is called *ḥalfa*. For the first ninety days the calf is fed on milk only, *jemuṣṣ leben*, which it can have whenever it wishes. During this period it is called *ḥwâr* (pl., *ḥirân*). Beginning with the season of *al-ḳêẓ* (June-October), during which it is allowed to suck only three times a day and learns to graze, it is known as *maḫlûl* (pl., *maḫâlîl*). At the first appearance of fresh grass the calf is weaned and is then called *mafrûd* or *mefarrad* (pl., *mafârîd*). Thus a camel is in its second year by the time it is called *mafrûd*.

In its third year the camel is called either *ḥeżż* (fem., *ḥeżże;* pl., *ḥeḳâjeż* or *ḥeḳeḳa*), or *ḥâši*, or *leži* (fem., *ležijje;* pl., *ležjân*), meaning "meeting," as it will meet its little brother or sister which its mother is going to bear in the beginning of the third year.

In the fourth year it is called *ǧeḏʿ* (fem., *ǧeḏʿa;* pl., *ǧeḏʿân* or *ǧill*).

In the fifth year, when it is known as *ṭeni* (fem., *ṭenijje;* pl., *ṭenjân*), meaning "changing [teeth]," it grows new incisors.

In her sixth year the she-camel is called *rubʿ* (pl., *rubʿân*) and can be covered by the bull for the first time. The next

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231 three years of the she-camel's life are called *ğlûs*, the different years being known as the first *ğils*, *awwal ğils*, the second and the third *ğils*. In her tenth year a she-camel is known as *nuṣûf* (without a plural), and this name she retains to her twentieth year; from then until her death she is a *fâṭer* (pl., *fuṭṭar*).

Young she-camels between their first and eighth year of age are commonly called *bakra* (pl., *abkâr*); between the sixth and tenth year, *fetijje* (pl., *fetât*).

Young male camels for the first six years, until their eye-teeth, *nîbân*, become fully developed, are called *ḳa'ûd* (pl. *ža'dân*).

From his sixth to his twentieth year the camel is called *ğemal* (pl., *zeml*, *zwâmel* or *zemâjel*) and from his twentieth year to his last day, *herš* (pl., *hereša*).

A good she-camel has small ears pointed like a spear blade, *eḏânaha miṯl al-eḥrâb*; eyes shining like red coals *'ajûnaha miṯl al-ḥalâṣa*; a neck arched like the stalk of a date bunch, *rukubatha miṯl al-ğerîda*; the shoulders are muscular, *'aẓûdaha mubramât*; both the breastbone and hoof small, *zowraha w-ḫaffaha ṣaṛîr*; the shoulder blades bulging *nâbijet al-menčeb*; the axillae, *obṭaha*, the lower rib borders *ṭafḥ aẓ-ẓlû'*, and the chest, *ğifšer*, are broad; the thighs finely shaped, *zênat al-fḫûḏ*; she is narrow in the loins, *ẓâmerat aẓ-ẓulb*, and the hump is exactly above the abdomen, *senâmaha markûz fowḳ sirraha*. A hard and therefore erect neck, broad breast, arched ribs, and a bulging hip covered with flesh are likewise signs of the good qualities which a she-camel should have.

The camels are variously colored, the Bedouins having a special name for each shade.

[825] They dislike white animals with some black hairs, *zerḳa*. Calves of this color are generally killed. Those that are not killed are sold to the settlers but never used for breeding.

Pure white is the most favored of all. A white she-camel is called *waẓḥa*. Up to ten heads the plural, *wuẓuḥ*, is used; for a larger, indefinite number, *maṛâṭir*. If the brows and the tail of a she-camel are also pure white, her name is *waẓḥa rḫama*, but if she has black hairs there she is called *waẓḥa mukaḥḥala*, and if she is creamy white all over, *waẓḥa ṛaṭra*. A white she-camel with a shade of pink color is known as *šaḳḥa* (pl., *šiḳḥ*); if of rose tinge, *šaḳḥa' mṛara'*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A light-brown she-camel is known as *ḥamra* (pl., *ḥumr*). If the forelegs are a shade lighter, she is a *ḥamra ḥaǧla'*; with lighter spots on the breast, *ḥamra zṛaba'*. A bright brown she-camel without a shade of another color is called *ḥamra damijje* or *damûn*; if the hair around her jaw and nose is a little darker, *ḥamra ḍṛama'*. 231

An animal of yellowish color is called *ṣafra'*. If the color recalls *dibs*, or grape sugar, she is known as *ṣafra' dabsa'*. That colored like roasted coffee beans is *ṣafra' ḥabbet al-ḳhawa*; when of a still darker shade, resembling coffee already made, she is called *ṣafra 'abâdijje*.

An ash-gray she-camel is known as *ša'la* (pl., *ši'el*).

Malḥa' is a black she-camel; if glossy like a raven she is a *malḥa ṛurâbijje*. A *malḥa ḥaṣṣa* has hair of the same color but curly. No more than ten heads are designated by the words *milḥ* or *meǧehmât*; for larger numbers, *meǧâhîm* is used.

The Bedouins give each she-camel a name according to her real or alleged individual qualities, *asâmi-l-bel bwuǧîhah*. For example: Ṭâfḥa, Ṭajjâḥa, Šarha', 'Aǧla', Ḥarûfa, 'Awǧa', Balḥa, Rîma, Bwêẓa, Ša'êla, 'Alja', Duḫejna, Mlêḥa, Saḥla, Ṛabša, Ṭamša, 'Ejda, Ǧerîda, 'Amra', Sa'fa, etc. [552]

Each animal bears a mark, either branded or cut in, of the tribe and kin to which it belongs, *wasm*. [422]

Pure white she-camels the Rwejli likes the best of all. Although he knows that he cannot use them on a dangerous trip because of their color, which makes them conspicuous to the enemy at a great distance at night as well as by day, and although he also knows that every robber or raider prefers the white animals to all others, nevertheless he continues to breed them. It is as if he enjoys playing with the danger threatening his favorite animals, and, the greater the risk, the more white she-camels he wishes to have. As long as he has less than ten he calls them *wuzuḥ*, but when his little herd has grown to eleven he uses the word *maṛâtîr*. A herd of white she-camels is generally owned by the whole clan under the control of the chief, and every animal of that color captured in a raid is added to it. As soon as the number of the *maṛâtîr* has reached a hundred, a second herd is formed. The *maṛâtîr* are the pride of both the clan and tribe, especially if the herd has not been captured by the enemy for the past fifty years. Then it is called *al-'eli*, it is talked of in the whole desert, and the bravery of the clan that owns it is praised by all, 825 231 422 471 231 556

231 since it is universally known that the enemy always tries
556 first to capture the pure white animals. The reputation and glory, *'arf w-nowmâs*, of a clan depends chiefly on its white herd, for which reason the *maṛâtîr* herdsmen are selected from the most prudent and brave youths, and at a time of particular danger this herd is usually driven to a safe hiding place. Furthermore, a pure white animal is killed only when [237] too old or wounded. Its hair is carefully gathered by the women and girls for weaving the finest bags carried on the camel saddles.

PASTURING OF CAMELS

233 The camels pasture in either small or large herds. A herd up to ten heads is called *hešle* (pl., *hšel*); a larger one, *ra'ijje* (pl., *ra'âja*) or *ḳaṭî'a* (pl., *ḳaṭ'ân*); if a herd numbers seventy to eighty animals it is known as *zowd*. A little herd owned by a small familly is called *ḏwejd*.

233 Each herd has its own herdsman, *râ'i al-bel*, who is hired
463 for ten months and, according to the size of the herd, is paid either two *meğîdijjât*, a suit of clothing, and shoes, or merely
465 six *meğîdijjât*, besides receiving one young male camel, either a *maḫlûl*, a *mafrûd*, or even a *ḥežž*. It is also his duty to
554 help with the loading and unloading and to bring all the water needed. The herdsman addresses his employer as his host, *mu'azzeb*. Many herdsmen enjoy great esteem, and the hosts undertake nothing without asking their advice.

233 In the morning the herdsman gets a warm breakfast — usually warmed-over remains from the supper. While he is eating, the herd grazing near by is watched by the host himself, or by his son or daughter, *jeẓaḥḥîhen*. Having breakfasted, the herdsman sticks a piece of bread or a handful of boiled wheat into his clothing, throws a pouch filled with water over his shoulder, takes a heavy staff, *maḏrûb*, mounts the leading she-camel, *ḳa'ada*, and begins to praise the pasture in short sentences, which he intones in a drawling manner, *jeğḏeb lehen*. On hearing his voice, the animals cease grazing and follow his lead. His she-camel, the *ḳa'ada*, keeps always in the rear. Having thus all the animals of his herd before him, the herdsman drives them to the pasture, *jesraḥ* (or *jefalli*) *bel-ba'rîn jamm al-mafla'*. The animals of a herd going to the pasture, *aṭ-ṭarî as-sâreḥ*, usually form a single line,

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

233 stray beast to come back to its place. Often the lost she-camel joins another herd, goes with it to the camp, moans when she does not hear the familiar voice of the herdsman, and moves towards him as soon as his ditty catches her ear. In case the stray animal is not in the camp, the owner and his friends mount their horses and ride out the same evening to hunt for it. If it is not found, they return the next day before noon, saddle their female riding camels, and the search begins anew. During their absence a member of the owner's kin rides up and down the camp every evening shouting: "Who has seen such and such a she-camel?" If someone happens to have seen her, the usual answer is: "O thou who hast lost a she-camel, know that she is at So-and-So's." No one would ever keep such knowledge to himself. A stray or lost she-camel is called *ḏâheba*, the man who has lost her, *meḏheb*.

[789] Although sucking, young camels are constantly threatened with danger from many beasts of prey, mainly wolves, the herdsman cannot always watch them, especially in a rocky territory or sandy desert, full of drifts and pits. However, in order to preserve them he draws a circle around them with his staff or a sharp stone and says: "The circle of Solomon, son of David, is between us and thee [wild beast]! If thou breakest it, Allâh will break thee! *ḫoṭṭa slejmân eben dâûd bênana w-bênak w-en ḳaṭaʿtaha ḳaṭaʿak allâh.*" This circle is also called *leǧâm*.

VALUE AND USES OF CAMELS

231 511 438 Without camels the Bedouins could not live in the desert. The she-camels give them milk all the year round; this forms the principal, and in many families the only, food for months. With the money received from the sale of camels they buy clothes, arms, and grain for both themselves and their horses. The camels they usually sell to the *fellâḥîn* or to the merchants who import in caravans the various goods needed in the towns and settlements situated far from the sea or from railways; some camels are also sold for meat in Egypt and Irak. The *fellâḥîn* use the camels in plowing, hauling, and threshing, for raising water, and for bringing their various products to the market. Fat she-camels more than twenty years old are bought for their flesh by the ʿAḳejl.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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In 1909 the price of a

maḫlûl	was 10 to 12	*meǧidijjât*	($ 9.00– 10.80)	435
mafrûd	15 „ 20	„	($13.50– 18.00)	
ḥeẓẓe	18 „ 28	„	($16.20– 25.20)	
ǧeḏ'	30 „ 40	„	($27.00– 36.00)	
ṭeni	40 „ 60	„	($36.00– 54.00)	
rub'	60 „ 80	„	($54.00– 72.00)	
good riding camel	85 „200	„	($76.50–180.00).	

The prices fluctuate according to supply and demand; the price of fat old she-camels varies in accordance with the price of cotton in Egypt. If the *fellâḥin* in that country have had a profitable year, they do not stint themselves in camel meat.

For camel's hair the Bedouins get but little. The largest quantity of hair and the longest is given by male camels up to their seventh, and by she-camels to their ninth, year. The older the animal the thinner its hair, the old ones being almost entirely bald on the shanks, belly, and both sides of the neck. Toward the end of April and in May camel's hair is gathered by girls, *al-bel ṭarr wabarha*, who make it into saddle bags, blankets, and sacks. 237

The camel is ridden by the Bedouin on lengthy marches. Indeed, such marches are always made on camels, never on horses. The she-camel is more enduring than the male, persisting longer without abundant pasture or water and not weakening even in the rutting time, whereas the males in the month of February are exhausted to such a degree that they cannot rise from the ground. 492

The most highly valued are those riding she-camels which can eat their fill while on the march without stopping or deviating from their course. An animal of this kind is called *ḥanîč*.

Hedijje is the term applied to a she-camel which grazes only near her resting rider and will not go far enough to lose sight of him.

A female riding camel who is loath to part from her young or herd moans grievously, *taḥenn 'an welef*, for several days and is called *milâf*. But often the murmuring becomes a habit lasting for months. Day after day, and often at night as well, the rolling murmur is heard at regular intervals. It will not cease unless the animal's mouth is tied with a cord, but even then a subdued sound is heard. No sooner is the 231

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

231 cord untied than the murmuring starts again, *tarṛi*, in which case nothing remains but to kill the poor brute, or to sell it so that it may torment some one else. The Bedouin prays Allâh to free him from such a she-camel, which he calls *rarrâja*.

492 There are four habits sure to make even the strongest and most enduring she-camel fiercely hated, *ḫubṭ aṭ-ṭaba'*: *ḫrûd*, shying and starting to run away the moment the rider dismounts; *'atûk*, refusing to be guided by either the heel, stick, or rein; *'aǧla'*, when on the march running from plant to plant smelling but not eating any; and finally the habit of kneeling suddenly when on the march and throwing off her rider. A camel that does this is called *ḫallâja*. A she-camel with any of these bad habits is called *dûmijje*, guilty of death, [432] because she may cause her rider's death. The purchaser of a female riding camel in which one of these habits is found within twenty days, can return her, and his money must be repaid in full.

CAMEL SADDLES

The supports of a camel saddle (Fig. 37) are four stout boards about 70 centimeters long and each fashioned in such a way as to form an obtuse angle on the outside about the middle. Above this point a hole 4 by 1 centimeters is cut through each board. The boards are placed together in pairs and fastened with strong nails. Wooden stakes, *dḫâš* (sing., *daḫaš*), 30 centimeters long by 4 wide by 1 thick, are driven through the two openings and project 8 centimeters on each side. The upper portions of the united boards are turned into the shape of cones with knobs at the top. Each knob, *rás* (*a*), has a diameter of about 8 centimeters; the cone, *ṛaṣâle* (*b*), below the knob measures 11 centimeters, and just above the obtuse angle 32 centimeters, in circumference. The lower parts of the boards are fashioned like shovels, *ṣlâf* (*c*), about 27 centimeters long by 1 thick, 20 centimeters wide at the top and 22 at the bottom. The inner sides of each pair of "shovels" form a sharp angle.

These two pairs of united boards form the front and hind parts of the saddle and are connected by four crosspieces (*d* and *h*) called *'aṣṣîa*, *mesâlîb*, or *'aṣâṣel*. Two of these are straight, 48 centimeters long by 1 thick and 8 wide at one end but

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XII

HORSES

The Bedouins assert that no horses were created by Allâh in Arabia. According to their tradition they brought their first horses from the land of the settlers whom they raided. In the inner desert the horses have no place and would perish, did not the Bedouins look after them better than they look after their own children. A runaway horse cannot live long in the desert, while a camel will persist even without a man. Horses are of no economic value but serve merely as weapons for the getting of booty and influence. For this reason they are called *al-murnijât*, the enriching. It is said that the mares' bellies contain treasures and their backs help to win power, *al-ḫejl buṭûnahen kanz wa-ẓhûrahen 'azz*; for they give their owner colts which can be turned into money at any time, and it is much easier to make or repel an attack on horseback than when mounted on camels. The more horses a tribe has, the more feared it is by its neighbors and the greater its power. But successes gained on horseback are not lasting. The defeated neighbors unite for revenge, and soon both the riders and horses are annihilated. Hence the saying: "The horse reins are snakes, and death dwells on their backs; *al-ḫejl ersânahen ḥajâja wa-ẓhûrahen manâja*."

HORSES OF DIFFERENT KINDS

The Rwala classify horses[10] as common ones, *kdiš* (pl., *kudš*), and thoroughbreds, *asîl* (pl., *aṣâjel*). The common horses are not kept in the desert. Of the thoroughbreds they raise for the

[10] The different parts of the horse (Fig. 49) are called:

1. 'arnûna	12. ḫajrat al-'aja	24. aṣlâb
2. mânjar	13. ẓfun	25. faḫad
3. ḥarṭum	14. garṣât al-ẓfun	26. ja'ar
4. 'ilwa	15. fâ'ûs	27. 'urṭâb
5. mâlâbeen	16. ma'âref	28. ḥrâ'
6. ḥawâ	17. rujûba	29. dajd, ubbar: ḫâr, tenin
7. warîd	18. ḥâwil	30. awrta, sirr
8. ḥâlba: in the middle of	19. ahâkir	31. baṭn
9. ḥanjar	20. gahr	32. ḥanâ
10. maskûna' al-'aja	21. mgaṣṣaṣ	33. kâkûla
11. 'aja	22. ḥajja'	34. kâ'
	23. 'alwat aṣ-ẓâl	35. mašṭam

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

232 most part mares of the following breeds: 1. *khejle*, 2. *ṣaḳlâwijje ʒudrânijje*, 3. *dhama*, 4. *maʿnaḳijje*, and 5. *ǧilfe*. However, the following are also recognized as thoroughbreds: 6. *ḥamdânijje*, 7. *ʿobejjet ummu ǧrejs*, 8. *ṣwêtijje*, and 9. *amm ʿarḳûb*. The *khejlet al-ʿaǧûz* breed is supposed to be the oldest, from which all others have descended. The stallions of any of the above-named breeds can be admitted to cover, but the colt always bears the name of its dam's breed.

A thoroughbred mare is called *faras*, the plural being expressed by the word *ḫejl*, and as, with but few exceptions, only mares are bred, the word *faras* has come to mean horses regardless of sex, the rider being known as a *fâres*; the plural, *fursân*, is rarely heard, *ṣanam* or *ḫejl* being used instead.

•231 Each horse and mare bears certain marks indicating its value. These marks are called *sijâse*, and whoever understands them, *jesûs sijâsetha*, decides whether a mare is good or not. A good mare has long ears, legs, and neck; the croup, the root of the tail, and the coronet, *žên*, are short. The nostrils and eyes are large and the distance between the foreknees, *faḥǧâ bên riǧlejha*, broad and spacious. The forehead should bulge forward, *ǧebhatha nâṭṭa'*, the breast should be arched, and the forelock, mane, and hair of the tail should be thick, *ʿelematha w-ʿačwaha*.

Curling hair from the navel to the udder is called *dumejṭir*. Two curls one above the other, between the eyes are *saʿdên*; *hejčelên* are curls on the right and left side of the neck, and *zibdet aṣ-ṣaḳf* are curls on either side of the sexual organ. All these curly spots of hair, *fatâjel*, are signs of good qualities in the mare.

On the *dhama*, *maʿnaḳijje*, and *ǧilfe* breeds the Rwala love to see white spots called *nišân* (pl., *nijâšin*) either on the forehead or legs. A small round spot on the forehead is a *naǧme*; a long one a *ṣurra*; if it extends to the upper lip it is a *šedaḥ*. A white spot on the leg is a *ḥaǧela*. A mare with short white spots on both hind legs and on the left foreleg is known as *meḥaǧǧelat aṭ-ṭalâṭe muṭleḳat al-jemîn*. If there

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30. *ʿafejne*
31. *rukbe*
32. *ǧrf*
33. *mḫaddade*
40. *šfa*
41. *ḫâfer*
42. *gadr*
43. *warid*
44. *silleme, salme*

45. *rasan*
marwaṭ, posteriors.
pubes, sexual organ of the mare
saḳf, labia of the sexual organ of the mare
ḥaṣâṣa, testicles
ʒeʒe } sexual organ of
zubb } the stallion

a. *ʿafejna*
b. *ukejra*
c. *mḫaddade*
d. *šfa*
e. *maḫaṭṭ aš-šaʿr*
f. *ḫâfer*
f1. *ʿafejat al-ḫâfer*, the inner fleshy part
g. *ḥdr'*, horseshoe.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

is such a short white spot on the mare's right foreleg, the leg is called *jad al-kâteb*; if only on the left hind leg, *al-merčebe*; spots on both hind legs only are known as *sirwâl*. 231

Ḳâẓât are mares which bite the bridle tightly when running. They must, therefore, breathe carefully and can run much longer than mares with open jaws.

Signs of bad qualities are: a curly spot above the nostrils, *ḳabr*; one at about the middle of the neck in front, *šaḳḳ al-ǧejb*; such spots (known as *trabijjât*) on the lower part of the thighs, *ṭafne*; and similar spots above the heart. Other unfavorable signs are: a white spot on the lower lip, *'aẓẓ an-nâǧed*; a white spot on the left foreleg only, *naḳḳâlt al-čefan*; a white spot on the left fore- and right hind leg, *ǧebrâṣ*; and finally such spots on both forelegs only, *žejd*.

To destroy or at least to moderate the unfavorable significance of these marks, *sijâsât an-nijâšin*, the owner of the mare lays a black goat on her shoulder blades, kills it, and lets the blood run down over the mare. This is called *naṭṭâḥ aš-ša'ûr*.

The Rwala prefer a pure white mare without any other color or shade. Such a mare is called *ṣafra'*. The chiefs appear on mares of this color at all the local festivities, *aṣ-ṣifr markûb al-amâra len-naẓâra*, but never use them on their raids, as pure white objects are visible both by day and night at a great distance.

A *zerḳa'* (Fig. 50) is a white mare with many fine black hairs. If the dark shade predominates, it is a *zerḳa' nîlijje*; if it is reddish in places, *zerḳa' rabša'*.

A dark brown mare is called *ḥamra'* (Fig. 51); if without any white spots, *ḥamra' talsa'*; if there is a white spot on one of the legs, *ḥamra mḥaǧǧela*, and *ḥamra mḥammasa* if the color reminds one of roasted coffee.

A light yellow mare is called *šaḳra'*. If she shines like gold, *šaḳra' ǧhûb*; one with all her legs white up to the knees is *šaḳra' mḫawwaṣa*.

A dark colored or black mare is known as *dḥama'* and as *dḥama' ṛurâbijje* if she has the bluish luster characteristic of a raven.

The Rwala imagine that the speed of a horse can be guessed from its color; they also say that the *šaḳra'* mare will not be overtaken by one of any other color, if the gallop be not of long duration. The *šaḳra'* is the fastest but not the most enduring of the mares. The palm for this quality belongs to

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

231 the *ḥamra'*, which can gallop or trot all day without sinking from exhaustion.

BREEDING OF HORSES

232 The large clans have, as a rule, only one stud horse; this they never keep in the camp together with other horses but intrust it to the care of a specially selected slave, who pitches his tent in some gully beyond the camp, from where the stud horse can see no mares. To prevent the horse from catching sight of some runaway mare the slave hangs a full nose bag over its head early in the morning, leaving it on until evening and only taking it off while the animal is being watered. No more than two mares a day are covered, *šabbûh* or *'allûh*, by the stud horse, one in the morning, *naṭṭ*, and the other in the evening, *ḫaṣm*. When a mare is in heat, *mu'ṭi*, she must be led in as soon as possible; otherwise her heat might pass, *ekṭafat*. The owner of the stallion asks the owner of the mare whether he wants a morning or evening cover, *naṭṭ walla' ḫaṣm*, or both. If he decides for both, no other mare will be led in that day. For one cover the charge is one or two *meğîdijjât* ($0.90—1.80) and is called *mohr al-ḥṣân*.

The period of twenty-five days after the mare's covering is called *'edijet aš-šba'*. After that time she is led to the stud horse again, *je'arreẓha*. If she kicks out against or repulses him, it is judged that she has conceived, *aḳẓabat*; she is then known as *lḳaḥa* and has to be well nursed and fed so as to avoid a miscarriage, *ṭaraḥat* or *ramat*. In the last month before foaling the mare is called *muḥres*. When she has foaled, *afradat* or *waledat*, she is known as *raṛûs*. If a male colt is born, it is simply buried in sand or thrown into a gully so that the mother may not be weakened needlessly. The birth of a filly is the cause of rejoicing to all the owner's family and of congratulations from both his kin and acquaintances, just as if a boy had been born. Such a *raṛûs* mare is then wrapped up in blankets, taken to the tent on cold nights, and gets better food than the owner himself; for a whole year thereafter no one would think of saddling and riding her, in order that the quantity of her milk may not be reduced and that the filly may be well nourished. The filly also gets camel's milk both in the evening and morning, and often the owner and his family go to bed without supper so that the mare and her young may

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

231 The word *rumaka* is applied both to a mare and to a woman who is neither too young nor too old. One may ask: *"Hi bint,* is she a virgin still?" and receive the answer: *"Lâ w-allâh hi rumaka zêne,* no, she is a pretty woman in her best

FIG. 50—A *zerḳa'* mare.

age." *"Has-surba ma'aha ḥoṣon,* are there stallions with this troop?" *"Lillâh killehen rumak mâ beha ḥṣân;* no, only grown mares; not a stallion among them."

Ḥṣân (pl., *ḥoṣn*) is a stallion between its fifth and twentieth years; after that time it is called *'awd.*

422 231 There is hardly a mare that is owned by one man only. As a rule she belongs to two men or even more, *šerîče bel-faras,* who share anything she may give, *tetaḥâšer al-beḥût bejn aš-šerîčên.* If a mare is bought by two Bedouins on the understanding that her colts also will be their common property, the deal is called *bî' ḥeğra.* If the agreement is that the mare will belong to one but the first and second colt to the other, it is a *bî' meṭâni* deal. When a man buys a mare for himself alone without any other agreement, a *bî' meḳalfa'* is spoken of, though only

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

a city man or a European buys in that manner—never a son of the desert. 422 231

The mare owned by two men is called *mărbaṭ*; the part owner who takes care of her is *râ'i-l-marbaṭ*. He is responsible

FIG. 51—A *ḥamra'* mare.

for her health and must give compensation should the animal die or miscarry owing to his negligence. If the partners want to annul, *jetaḳâṣarûn*, their agreement, they go to the chief's tent and declare it before witnesses, so that they cannot blame each other afterwards, whatever may happen. A partner can also be compelled to give up his rights, *muḳâṣara*, if the other or others desire it or have to sell the mare. For instance, the chief may be satisfied that the man who insists on breaking the agreement is unable in any way either to provide himself with new camels, to procure the amount needed to buy a bride for his son, or to buy weapons demanded by the avenger for blood that has been shed. Possibly the chief may be convinced that the part owner would not get as much for the mare from his own people as a stranger or a European offers him. Under 231 422 425

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such circumstances the chief might well decide to sell the animal in question himself and to give the unwilling part owner one half of the proceeds. The latter also is privileged himself to buy out the other's share in the mare at the figure offered by the stranger. The price paid for a mare is called *sijâḳ*.

EQUIPMENT, USE, AND VALUE OF HORSES

492

The word for a horse saddle (Figs. 52, 53, 54) is *meršeḥa*; "Saddle the horses! *meršeḥû-l-ḥejl*." The saddle consists of a leather or quilted, woolen cushion, *žerijje* (Fig. 52*a*), sewn to a cloth cover, *libbâde* (*d*), and firmly fastened to the saddle. The saddle is also supplied with girth and stirrups; *b*, *râs al-bedd*; *c*, *karbûz*; *e*, *ḫrûǧ al-meršeḥa*; *f*, *ḥelâḳ*; *g*, *ḥzâm*; *h*, *bṭâne*; *j*, *zamḥa*; *k*, *bzîm*; *l*, *rukb*.

The rein is very simple; the bridle proper, *ʿanân* (Figs. 55, 57, pp. 392-393) with an iron ring, *ʿaẓeda* (*a*), is but rarely used.

The forelegs of a mare are nearly always fettered with an iron chain called *ḥadîd* (Fig. 56, p. 392). "*Ṣakk al-ḥadîd ʿala-l-faraṣ*," means "he fettered his mare's legs"; "*Ḥaddedû-l-ḥejl*, put fetters on the horses!" The single parts of the shackles are as follows: *a*, *ʿarejža*; *b*, *ḳṣuba*; *c*, *sinsile*. They are closed or opened by a key which is usually in the care of the owner's wife, daughter, or sister. It is also the duty of these women to harness the mare, especially when an alarm cry is given. Then the rein is thrown over her head and the bridle put in the mouth, *saffafatha* (or *ṣaʿaṭatha*) *al-ʿanân*, or *alǧamatha*. "*Saklab aw zabb beẓahr al-mohra w-dafaʿaha*" means: "the rider throws himself into the saddle of the mare and rides off."

The Bedouin never undertakes a long trip on a mare but always on a camel. Only when he pays a visit to a neighboring camp, or rides out to meet a dear guest, or repulses an attack, or assails the enemy's herds will he use a horse.

With a rider on her back the mare will walk with a light, long pace, *teḳudd ḳadda*. When defiling before their prince or commander, *ʿarṣa*, on a festive occasion or in time of danger, the Bedouins hold their mares up short so that they leap forward, rise on their hind legs, back slightly, and then leap forward again. This performance is called *heḏeba* or *tehaḏḏob*. In a mock battle, *leʿeb al-ḥejl*, or during a man-to-man fight, *ṭrâd*, the mares will spring in the same manner. Mares gallop

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CARE, DISEASES, AND NAMES OF HORSES

231 Nothing causes the Bedouin so much labor and trouble as a mare. It is easier to raise and bring up five children than a single filly, as the children require especial care only in their first two years but the care of a mare has no end. It is necessary to provide her with food and drink, to protect her against heat and cold, to guard her from disease and robbers, also to quarrel with the other part owners, etc. It is the business of the women and slaves to feed the mare and care for her — all the Bedouin man will do is to give orders. As soon as he rises in the morning he shouts: "Wake up the mare! *ruddow nafs al-faras*," and his wife or his daughter hastens to fill the food bag with barley and hang it over the mare's head. Towards evening, before the sun touches the horizon, he again calls out: "Hang it on the mare! *'alležow 'ala-l-faras*," and it is his wife once more who has to fill the bag and put it on the animal. At noon the master commands: "Water the mare!" and the wife pours water from the large leather bag — which she must often carry on her back home from the well — into a bowl and holds it before the resting mare. The animal is led to the well only if this is in the middle of the camp and there are no signs of danger. No mare can be without water for longer than twenty-four hours. The whole camp may suffer from thirst, *râs az-zma'*, and the children cry for a drop of water, but the master, unmoved, will pour the last remnants of water into a dish and set it before the pampered mare. Frequently some spirited mare shies, *šâšat*, causing the others also to shy, *šawwašat al-ḫejl*, and all to run out from the camp, but the Bedouin sits undisturbed, leaving the women to hurry after the animals, calm them, and bring them back home.

The shoes worn by the horses are flat and thin and have a small hole in the center, *ḥda'*. Without a shoe, *ḥafjâne*, it is impossible for a mare to walk on gravel for any length of time, as its sharpness injures the hoof.

232 The most frequent diseases to which a horse is subject are:

Misma: inflammation of the muscles of the back; cured by a mixture of *beleḥt al-ḫejl* and *feliti* drugs (sold by the Kubejsi) and of coffee or melted butter, which mixture is poured into the nostrils, *jeṣa"eṭûnah*.

Mwalli: inflammation of the bowels accompanied by diarrhea; this is cured by burning around the navel with a red-hot iron.

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its validity. To deny having been asked for protection or to try to rid oneself of the obligation would be considered a disgrace. For one of the chief marks of gentility, *mruwwa*, of a Bedouin is the granting of protection when it is asked for. The man who grants protection, *daḫḫâla*, must forthwith announce it in the whole camp and even in all the camps around: "Let none dare to come near So-and-So! Know ye that he has put himself under our protection! Whoever harms him will pay us the price of our countenance!"

It is also possible to obtain protection for animals in dispute. In this case the oppressed party leads the animal into the sacred precincts of the tent, or at least brings a handful of hair cut from its tail, *halab leh helbe*. In the latter case the protector, taking the hair, then goes to the herd in which the animal in dispute is kept and, having recognized it by its clipped tail, leads it before his tent. Nobody dares to touch it there until the dispute is settled.

Typical Cases of the Granting of Protection and its Consequences

Blejhân eben Ẓeri told the following story: "We, the Ḳmuṣa men, were camping in the al-Mijâh valley. There was not much water in the wells. Medbaṛ eben 'Abdallâh watered his sheep and goats, *ṛanameh*, from a well. Belhân eben Mnazzel brought his flock to the same well and tried to drive Medbaṛ away. Enraged, the latter attacked Belhân, *saṭa' beh*, fell upon him, *aḍlah beh*, with a saber, and cut off his nose, so that it hung only by a bit of skin and later had to be sewn on with the hair of a virgin. Medbaṛ, leaving his flock, then ran into our tent, that is of the Eben Ẓeri, and shouted:

'Behold, I call on Allâh and all of you to protect me from the face of my cousin, so that he will not attack me!'

"We ran out of the tent and warned them, *naḍahna 'alejhom:* 'Let nobody come near Medbaṛ and his kin. He has asked for our protection and is our protégé.' Then we mounted our camels, surrounded all the tents belonging to Medbaṛ's kin, helped them strike them, and conducted them to the settled territory, *ṛarrabna*, on the Euphrates, where we crossed the river, *'abarna*, and encamped in al-Ǧezîre. Some time later the wounded man, *alli moṣṭijen beh*, watered his flock in the Euphrates and saw a relative of the assailant, *aṣ-ṣâṭi*, who, as it was the time of

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132 516 the while. The *saḥâba* is always followed by rain. 8. *Nisrijje* is a dry, icy wind of high velocity, a gale. When caught in it, the rider places his right hand in his left and his left hand in his right sleeve, pressing them to his breast to keep his cloak from being opened by the wind and urging his animal on with heels only. 9. He sits in the same posture when a heavy rain, accompanied by a piercing wind, beats against his face. *Nisnâs* is a light, moist wind which cuts the face and penetrates the clothes to the bones. 10. *Mutîn al-ʿalâbi* is one who, disliking to bend his neck or to salute, is full of conceit. *Aṭ-ṭîne* or *bejt aṭ-ṭîne* is a hut built of large unbaked bricks. 11. *Šahâlîl* are the single date-covered twigs of the date bunch, called *ǧenw*. The settlement of Ǧubba lies north-northwest of Ḳnaʾ in the Nefûd. 12. The host paints on both sides of the necks of the she-camels belonging to his guests a thick line with the blood of the animal which he has killed for them. Men seeing these marks ask the host's name, and thus his praise extends to all parts. The head of an animal is never set before the guests but given to the poor.

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Aṭ'an la'ajni bakṙaten miš'âf
waẓha' tezedd ḥwâraha
min fowḳ šaḳra čannaha-l-ḥaṭṭâf
w-mu'askaran mismâraha.

I will stab to protect my she-camel with long thick
hair on the hump
Pure white, guiding her young by low murmurs;
I will stab from the back of a sorrel resembling a wild
Whose shoe nails are bent inward. [beast

[231] *Bakra* is a she-camel not yet eight years old. The humps of she-camels which have never carried loads or riding saddles are covered with long thick hair. They also grow very fat. *Waẓha'*, a pure white she-camel, is the most prized among the Rwala. *Ḥwâr* is the name given to a sucking camel calf. The careful mother looks back at her young incessantly and warns it by low and short murmurs not to go far away and get lost, *tezeddeh*. *Ḥaṭṭâf* is either a wild beast or a good hunting hound which attacks its prey without being urged. The warrior is mounted on a sorrel which also
[492] starts in pursuit of the enemy of her own accord. Nothing will hold her back, except perhaps the sharp pieces of basalt and lava, which may injure her feet. But no such danger threatens the mare of our rider, as her shoes are well nailed on. The nail passes through the horn of the hoof and is then bent inward, *mu'askarnn mismâraha*, to prevent its loosening and falling out.

Šiḳhan ta'âwed lar-ruḥûl
jowm aṣ-ṣabi dawda laha
tišrah 'ala-lli jiṭ'anûn
jowm al-ǧanab jibra' laha.

White she-camels of reddish hue accustomed to carry
As soon as the lad cries *'daw'* [loads
Begin to yearn for those who can stab,
Knowing that the protecting troop will soon join them

233 *Ruḥûl* means the she-camels carrying smaller loads, especially the tent and its furniture, on the march. They are usually good tempered and will obey the youth whenever he urges them in a quiet voice to turn or to stop. The lad, *ṣabi*, either sits on one of them or walks behind and cries: "*Daw*, O So-

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and-So," calling the animals by their different names. This call is termed *daw* or *dawda*; the youth *jedôdi*. He urges them in this manner especially when there is danger of a hostile attack, in order to keep his herd quiet, for otherwise they would shy, throw off their loads, and run away. The older and, therefore, calmer animals understand at once that danger threatens them, and stop and wait till joined, *jibra' laha*, by their protecting troop, *ǧanab*.

Jâ nâjiman 'an fâṭereh
maǧhûl 'ajneh bes-sahr
ḥalûbeteh rukûbeteh
ǧelûbeteh jowm ad-dahr.

Oh, he who sleeps unmindful of his old she-camel!
In his heedlessness he keeps not his eye awake
Over his camel which he milks, which he can ride,
And sell, too, when want threatens him.

Nâjem 'an has the same meaning as *sâhi 'an*. The watchman sleeps carelessly beside his camels. The word *maǧhûl* or *ǧâhel* is used of a lad from fourteen to eighteen years old, who, from thoughtlessness, makes all kinds of mistakes. *Jowm ad-dahr*, or *jowm al-maḥal*, or *jowm al-ṛolla*, mean the period of want and misery caused by light and irregular rains. At such times the younger camels cannot even sufficiently nurse their sucking young and give no milk for use of the owner's family, thus compelling him to sell the old camels in order to buy barley or wheat for himself and his children.

Jâ nâjeme nowm al-fahad
lâ teẖ'edûn an-nâjeme
a'ṭû-l-'aššâjer ḥaḳḳehen
w-ar-rûḥ mâ hi dâjeme.

Oh, do not awaken this sleeping one
Who sleeps the light sleep of the panther;
Let pregnant camels have their right
And [remember that] the soul will not remain [in the body] forever.

'Aišra', a camel big with young, sleeps lightly, is easily frightened, and just as easily shies. Frightened camels run as long as possible and will not stop until completely exhausted.

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539K 231 Often they run all day and all night, many of them miscarrying in consequence. In our song the defenders of the camels are called upon to repel the hostile attack quickly and effectively, so that not even one single she-camel may awaken. The pregnant camel is entitled to protection, as she is willing to give her protector both her calf and her milk. Her protector should not be afraid of losing his life. The human soul will not remain forever in the human body. A man must die, even though he always stay at home in his bed and never take part in a fight.

Jâ haǧmeten ʿendah ḥarrâs
w-al-mowt ʿend-arkânaha
w-mâ ḳaṭaʿna ʿendah min râs
mâ derhamen ḥirânaha.

Oh, the herd sleeping far from the camp under their guard's care!
Death is circling around them from all sides.
How many heads we cut off there
[So quickly that] not even the suckling calves started to trot.

539K *Haǧme* signifies a herd spending the night far from the camp; it is also called *ʿazîb*. *Haǧǧamna* is equivalent to *mraḥna*, we spent the night. *Arkân* are the four corners of the world. *Min râs* is pronounced *mir râs*. *Derham* is the camel trot. The men guarding the camels repelled a bloody attack so quickly that even the timorous calves were not alarmed and did not run away.

Al-ʿalja taraʿ bel-ḫaṭar
w-ar-riǧl fowḳ al-maʿlebe
ḥenna čemaʾ sejlen nḥadar
naff al-ʿaḍaʾ bel-meǧnibeh.

Our camels are grazing amidst danger;
[Alien] feet already touch [their] necks,
But we, we are like a torrent which swiftly rolls
And carries away all that it gathers up between its banks.

Al-ʿAlja is the name given by the Rwala to their herds, especially the white ones. He who succeeds in mounting it

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15. Woe to their chief for his reign! Long has it endured in his kin,
And he might peacefully rest in the irrigated depressions.
16. Thou hast begun a war with a tribe that can strike thee from afar,
As even the hardest iron yields when thou takest pains to bore it.
17. The chief, Aḫu Dinja, is accustomed to heroic deeds,
And the bone he grinds will change into flour.
18. As soon as the rutting she-camels dashed out, Sbejbeḫ fled, not to return,
And like an ʿOmân camel forgot all prudence.
19. Al-Jâḳîn, too, hurried, though longing for our supplies.
And in his flight loosened both rope and rein.
20. On war tents they trod, O Ǧdê'! when fleeing
From our face, just as the followers of the leader with the wild poppy-red tarbush.

The poet was Menzel eben Durmi; the reciter, ʿAwde al-Kwéčbi, aided by Ḥmâr abu ʿAwwâd. Muḥammad eben Smejr was a dangerous enemy, *firz nedd*; tenacious in executing his plans, *lowlab miftâḥ*; of indomitable will, *râʿ al-ǧerʿa*; and greatly devoted to the Turkish Government. Unable to defeat the Rwala, he asked for Turkish help. This was given him by the commander of the Turkish garrison in Syria, who sent him a cavalry corps composed of regular troops and of Druse, Turcoman, and Kurdish volunteers. To avoid the threatening danger the Rwala asked some chiefs who were friendly both with Muḥammad and themselves to intercede, but they accomplished nothing. Then they sent imploring letters, *jetadaḫḫelûn ʿalejh*, which Muḥammad answered with the threat that he would not become their friend before he had crushed them with help of the military. Fearing Muḥammad's strength, some of the Rwala's allies deserted them at this moment. Driven to desperation, the Rwala now sent their herds in charge of their wives and children to the inner desert, *šarraḳow*, mounted their camels, surprised Muḥammad and his Turkish auxiliaries, cut off their return into the settled territory, and drove them into the desert, where many of them perished either by arms or thirst.

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Verse 1. The male camel is wiry, but the she-camel more enduring. Sunk-in loins are a sign of exhaustion in a camel.

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One in that condition cannot be frightened. The fatter a camel, the more spirited and nervous it is. *Muṭrašâni* is a camel used mostly on shorter journeys. 2. Muḥammad eben Smejr lost his honor, therefore he should lose his beard too. To shave a man's beard is the greatest punishment among the Rwala. *Eḥsân* or *ḥsâni* is a razor used in shaving. *jeḥasseno*. 4. Ṭwîl al-Feľġ, the High Mountain Covered With Snow, here means Hermon, inhabited chiefly by the Druses. 5. *Zaḥḥâd, 'ajjâf*, or *za'lân min roll* are men who cannot show their hatred. *Al-man'* means pardoning an enemy who yields. The pardoned enemy, *mani'*, may remain in the tent until he has an opportunity to return home. Muḥammad and Ḥasan Pasha, the commander of the Turkish soldiers, declared that every Rwejl — even if he had yielded — should be slain. 6. The *awlâd meġles* were members of the Ša'lân reigning kin. They with their servants and slaves were the first to attack the Ešâġe'a Muḥammad's allies, whose war cry was: *"Râ' al-ġed'a ana-ben me'ġel; O* protector of Ġed'a, I am Eben Me'ġel!" 8. *Suâd* denotes a definite course. *Mâ beha suâd* means either that the Ešâġe'a were compelled to change their direction or that their counter attack did not meet with success. Eben Ḥaġġâġ and Ḥamâmde are kins of the Weld 'Ali, subject to Muḥammad eben Smejr. 9. Awlâd Ġam'ân was the name given to Da'mân, Nṣejr, and Šlâš, the three heroes of the Ša'lân kin. The Kurdish volunteers wore red waistcoats and red tunics. 10. *Makrûra* is a rifle of the original make, not an imitation. *Ṣowb beṣmâd*, direction to the goal; *ṣâmed ṣowb* signifies a marksman who hits his target, *mâ jiḥṭi*. 13. *Mowteh ḥakîk*: as if a sacrifice, *ḥakîka*, had been brought for him; his death is atoned for. In the opinion of the Rwala fallen warriors are allotted wide pastures in Paradise by Allâh. 14. *Ṭurṭumâni* is a derisive name for the Turks, Turcomans, and Kurds, whose languages the Rwala do not understand. 17. Aš-Šejḫ Aḥu Dinja alludes to Nâjef aḥu Dinja, the first of the Ša'lân family to rule the Rwala. 18. The camels of the attacking Rwala were so spirited that they neighed as if rutting and dashed at the enemies as if they were camels for whom they were craving. Sbejbeḫ was the commander of the regular cavalry. 19. 'Aġel al-Jâkîn, an officer subordinate to Sbejbeḫ, wanted to ambush the camels carrying grain and other foodstuffs to the Rwala before their return to the inner desert. A horse usually has two halters, one without a bridle, which holds the rope for